

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Official Organ of the Catholic Central Verein—Est. 1855

VOL. 52

OCTOBER 1959

NO. 6

Asian Studies In American Universities

THE ROLE OF THE SCHOOLS IN THE EAST-WEST DIALOGUE

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IT IS TIME WE TURNED East toward Asia to listen and to learn," said Mr. Christian Herter, now American Secretary of State, in his inaugural address to the Sixth National Conference convened by the United States National Commission for UNESCO. The Conference met in San Francisco from November 6 to November 9, 1957, and discussed "Asia and the United States: What the American Citizen Can Do To Promote Mutual Understanding and Cooperation." It was yet another sign of the increased awareness in America of revolutionary changes in the East, and of the need for greater knowledge and understanding in dealings with Asian peoples.

Turning East

The repercussions of World War II and of the Korean conflict, and the relatively sudden emergence of several Asian nations as important world powers, seem to be the proximate causes of the growing interest now shown by the general public in the United States in the peoples and civilizations of the East. But American educators are trying to convince their countrymen that their eagerness for more knowledge about the Orient should have deeper and more permanent roots.

The case for the study of Asia, they point out, is based in part on its size in human terms. About half of the people in the world live in Asia, and their role in international politics is becoming increasingly important. Asia will doubtless have a large part in shaping the human society of tomorrow; the United States, because of its great power, will help to determine—through its stupidity or its wisdom, through action or inaction—the role of Asia; and the United States policy towards Asia depends on a better knowl-

edge and comprehension of Asian problems by the American public.

There is, however, a more fundamental reason for the study of Asia. The study of mankind has human experience for its source material, and more than half of this material lies in the non-Western part of the world, most of it in Asia. In the distant past the balance was still more in favor of Asia, and the records of human experience on that continent are no less detailed than those of Europe. To exclude, then, this source of basic data from the study of human culture would be like attempting to found our knowledge of the natural world on the phenomena of a single geographic sector.

American Images of Asia

American education at all levels has been by tradition centered round Europe, and focused on the values and issues of Western civilization. As late as 1950, the former Director of the American Council of Learned Societies could declare that by far the largest proportion of Americans who graduated from institutions of higher learning—not to mention the many more who did not get beyond high school—did so without ever being brought into contact with a civilization patterned differently from their own.

Several studies in recent years have laid bare this deficiency in American education, and have shown the inaccuracy of the Asian picture in American minds. An interesting book in this field is Harold R. Isaacs' *Scratches on Our Minds: American Images of China and India*, an inquiry into the views of 181 leading personalities, all occupying positions of importance in one or other sphere of American society, and all directly or in-

directly concerned with Asian affairs. Among the sources of American images of the East, it seems, are Ripley's "Believe It or Not," Pearl Buck's *The Good Earth*, Katherine Mayo's *Mother India*, the immortal Charlie Chan and Dr. Fu Manchu, and Kipling's Gunga Din. The picture of India which Isaacs discovered was a bizarre mixture of bejewelled maharajahs, starved, superstition-ridden masses, snake-charmers, sacred cows, tigers, snakes and monkeys; superimposed on these towered the image of the Mahatma, as the only redeeming feature in the canvas.

Another inquiry in the same field was made by Dr. Palayam I. Balasundaram. His *What Do American Students Think of India: A Survey of Twelve American Colleges* is the fruit of research with 400 students from some of the oldest, very exclusive and most intellectual institutions in the United States, such as Harvard, Yale and Princeton. Their answers revealed an interesting assortment of important facts and humorous fiction simmering in their minds. Much of their information came from the press, and from personal contacts with Indians who are to be found not infrequently in the more famous universities.

It would seem that the problem of understanding the East, for Americans, arises not so much from the incorrectness of individual bits of information—their facts are correct more often than not—but from the lack of knowledge of the context, the lack of a proportioned and over-all picture. Incidentally, it is a problem that the Asian also faces: too easily is his conception of the United States based solely on Hollywood and New York or Chicago. It is also to be noted that if the average American knows little about the Orient, there are American scholars whose knowledge of the East and whose grasp of Asian affairs is little short of amazing.

There has been a great advance in Asian studies in the United States of late. Yet, Dr. Edwin O. Reischauer, Professor of Far Eastern Languages at Harvard, could declare in 1958: "I believe it is safe to say that basically the rich record of human experience in Asia is still being ignored by the Occident. The problem is not merely that we are satisfied with an extremely spotty and superficial knowledge of this sector of human experience, as compared with our much more comprehensive and profound knowledge of the West. The real problem is that we tend to regard Asian experience as merely a source for supplementary materials that can be used to confirm or possibly

even amplify the solid truths about mankind already derived from the experience of the Occident."

College Courses Today

Four years ago a study by the Conference on Asian Affairs indicated that forty per cent of all American non-technical institutions of higher learning provided no opportunity at all for the study of Asia. The distribution of courses in the remaining sixty per cent was not uniform, a large number of them being concentrated in a few institutions. Only seven per cent of the colleges and universities with Asian courses provided Asian language instruction.

There has been some improvement in the situation more recently; but American educators have still to urge the introduction of many specific courses on Asia into numerous institutions which lack them at present. They stress the need for injecting a consciousness of Asia into many existing courses which purport to cover subjects on a world-wide basis but in fact concentrate on European civilization.

In his Presidential Address to the 1958 meeting of the Association for Asian Studies, Dr. Hugh Borton made a useful analysis of some of the American undergraduate courses on Asia, dividing them into four broad, and not mutually exclusive, categories.

First is the general education course on Asian civilization, similar to courses on Western civilization or thought. Some of these courses have been given for several years at the older universities, and are likely to become increasingly popular.

In the second category are the programs and courses supervised by special inter-departmental committees or by a special director. Such programs make available to students authoritative instruction and guidance on Asia by adding appropriate courses to the curriculum in force and competent personnel to the conventional departments.

A third type of undergraduate work is an Asian course run cooperatively by several neighboring colleges. The specialized teaching staff and library resources of all are available to each, and a comprehensive program can be undertaken.

Finally, one of the most effective ways in which Asian studies can figure in the college curriculum is through specific courses in regular departments. Thus Syracuse University for a long time has been offering courses on Asia in the departments of

anthropology and geography as an integral part of the undergraduate curriculum in the social sciences, serving as a source of enrichment to the liberal education of the participants.

Centers of Study

"The focal point of American scholarship in Asian studies," writes Mr. Ward Morehouse, Educational Director of the Asia Society, "lies in more than twenty university centers of area and language training. These centers provide instruction in the Asian languages, offer courses in the social sciences and humanities dealing with Asia, and coordinate programs of study leading to advanced degrees." The importance of these centers can scarcely be exaggerated. They focus on research, evaluation and comparison. They are the place of training for students, teachers, scholars and potential statesmen. They provide much of the scholarly literature on which the educational materials are based.

In the course of my stay in the United States I endeavored to establish contacts with a number of scholars and institutions in the field of Asian, and especially Indian, studies. Having in mind our Heras Institute of Indian History and Culture at St. Xavier's College, Bombay, I felt these contacts could be the beginning of fruitful cooperation in the field of research and academic work in general. It is to be noted in passing that except for a limited but significant tradition of American scholarship in Sanskrit and classical Indic studies, which began in the last century, the study of India has been rather neglected in the United States, both absolutely and in relation to Far Eastern studies.

Harvard University has a well-established tradition of oriental scholarship, and the Harvard Oriental Series has an international reputation. The editor of the series, Dr. Daniel H. H. Ingalls, is also chairman of the Department of Sanskrit and Indic Studies, which has courses leading to the bachelor's, master's and doctor's degrees. Emphasis in the Department is on ancient and medieval India, although some courses are concerned with modern India. I was able to attend an excellent lecture by Dr. Ingalls in his course on the latter. Harvard has rich library resources which include a comprehensive collection of materials on South Asia, including the Buddhist collection; the Sanskrit-Pali-Tibetan collection of the Harvard College Library; and the Chinese-Japanese collection of the Harvard-Yenching Institute. Its De-

partment of Far Eastern Languages and Center for East Asian Studies are also worthy of mention.

Dr. W. Theodore de Bary, whom I met in New York, is one of the editors of *Sources of the Indian Tradition*, the latest in the series of source readings in the intellectual traditions of Asia which is being prepared in connection with the Columbia general educational program in Oriental civilizations. The program, directed by Dr. de Bary, is modelled on the general education program in Western civilization, and is based on the major works of literature, religion and philosophy in the Far East, South Asia and the Middle East, and on a parallel course on the contemporary civilizations of India, China, Japan and Korea. Columbia also has an important Department of Chinese and Japanese, an East Asian Institute, and a Pakistan Studies Program.

Among the universities especially interested in India is the University of Chicago, which has a series of three undergraduate courses concerned with Chinese, Islamic and Indian civilizations respectively. Students are expected to take just one of these courses, studying a single Asian culture intensively, rather than covering several in a superficial manner. I had a very pleasant interview with Dr. Stephen Hay, Acting Secretary of the University's South Asia Committee, which develops, coordinates and supplements research activities in that field within the University, and recommends and prepares teaching material and study programs dealing with the same both for undergraduate and advanced students. Chicago endeavors to get distinguished scholars to participate in its programs. I was happy to meet there Professor R. C. Majumdar, who was lecturing on medieval and modern Indian History.

The University of California at Berkeley is remarkable for its program in Oriental languages, initiated as far back as 1896. From Dr. Richard L. Park, Chairman of the Center for South Asia Studies, I was able to learn something about research work done there in the social sciences and humanities dealing with South Asia. The Center supports research efforts of individual faculty members, administers formal research projects, arranges through the South Asia Colloquium for the exchange of views and research findings, assists distinguished visitors from South Asia and advises students in academic and extra-curricular programs relating to the area. One of its most interesting projects was the study of Village India, under the direction of Dr. David G. Mandelbaum;

another is the Indian Press Digests Project. Illustrative of the type and calibre of the research work done by scholars at Berkeley are some of their recent publications: *Communism in India* by Gene D. Overstreet and Marshall Windmiller, *Conquest of Violence: The Gandhian Philosophy of Conflict* by Joan Bondurant, and *Pilot Project India: The Story of Rural Development at Etawah, Uttar Pradesh* by Lambert Mayer and others.

The Universities and the Future

Our chief concern in this brief study has been with Asian studies in the universities, and detailed reference has been made only to some of them. To get a fair idea of the over-all American effort to know and understand the East, one would have to review American education at other levels, too, and consider the work of various academic and civic organizations that sponsor research and issue learned publications, and the contribution of public libraries towards the dissemination of knowledge about the East.

American universities have done much for Asian studies in recent years, but they still have much more to do. Their role in the East-West dialogue is of utmost importance, for, as Dr. Walter H. C. Laves stated at the San Francisco Conference: "The University with universal values is the counterpart in the realm of intellectual values for the universal United Nations in political, governmental relations. In the university, as in the United Nations, men of all nations meet on a basis of equality. Both institutions are universal in their orientations. Both seek the advancement of human welfare and peace as primary objectives. Both constitute major channels of communications between peoples. In both, success depends upon tolerance, intelligence, good will, honesty, and dedication to the pursuit of truth. . . . I see no reason why the universities should not actively engage in helping shape the destiny of mankind as it is affected by the relations between Asia and the Western Countries."

Economic Resurgence of Europe

BULWARK AGAINST THE RED MENACE

Rev. Richard M. McKeon, S.J.—Syracuse, N. Y.

WHEN ONE HAS BEEN watching the spread of Communism nearly thirty years, and being fully conscious of its malicious aims to conquer and to remake a world to its own image, he properly regards any significant factor which can check this conquest as deserving to be hailed with great joy and gratitude. Such is the economic resurgence of Europe.

To appreciate what has happened, it is necessary to go back far beyond World War II. Experts consider the period of 1914-1946 as one of economic stagnation for most of the European nations. Factories were poorly laid out and machinery was often obsolete. Then came World War I and the disastrous aftermath which gave rise to the Nazi and Fascist movements.

Europe suffered greatly in the years of the world depression. The fires of fanaticism broke forth to take a heavy toll of life and to sear the souls of the weak. World War II left both enemy and allied nations in ruins. The Communists rejoiced, for now the people stricken with poverty

and without hope of relief would turn to the bright promises which they held forth.

Courageous Measures

What happened? Generous United States set up the Marshall Plan in 1948 which paved the way for economic recovery. The North Atlantic Treaty Organization assured the bewildered nations that they would be protected. Then the better heads of Europe came forth with the idea of a Steel and Coal Community and this was realized in 1953. Another great dream came to pass in 1959 as the Economic Community went into action.

Meanwhile the United States had its own troubles. The Korean situation represented a most costly lesson. Three recessions hit hard, but did not break the economy. The recent one has left its scars in the unemployment listing of over 4.5 million workers. The current recovery has again buried the Communist hope for a grave depression.

Does it follow that the Western World is immune to economic disaster? That is our fond hope, but many things must be done before it is a confirmed reality. Let us face with shame the sad fact that our depressed areas are really hit as hard as they were in the Thirties. If private enterprise will not help these areas, the government must step in. But this situation is the exception and not the rule.

Writing in the *New York Times*, January 4, 1959, Barbara Ward has an illuminating article on how the economic recovery of the West has checked the advance of Communism. She states: "The revolution in the West has knocked the bottom out of practically everything Communism has to offer. The welfare principle has defeated the doctrine that capitalism brings deepening and inevitable poverty. Steady private investment has made nonsense of the claim that only government-owned industry can expand. Active steps by the Administration to keep the whole economy expanding strikes the last prop away—the claim that a government can act effectively to expand prosperity only when it owns the whole economy."

Socialism Loses Its Lure

News about the nationalized industries of Britain confirm the opinion of Miss Ward. The coal industry there is pointed out for its failures. Since 1946 the mines have received one billion dollars for modernization. More workers have been added. Yet in 1957 production of coal was less than in 1951. During a ten year period the loss of \$75 million had to be made up from government subsidies. Moreover, the record of strikes and poor labor relations is in sharp contrast to the steel industry, once nationalized, but now booming under private ownership. Socialism, the halfway house towards Communism, no longer has the allure which fascinated the crushed workers. For the workers have been sharing in the fruits of the growing prosperity. The best sign is the great numbers entering the middle-class. With better wages and working conditions, with social security and other welfare programs, they appreciate their new status and look forward to more substantial goals.

A few years ago the thought of the ordinary English worker as an investor would have been laughed to scorn. But not today. English people have taken stock ownership as a sound approach to a more stable standard of living and as a desired aid in building up private enterprise. "Unit

trusts," the equivalent of our mutual funds, are thriving. In one three-month period these trusts sold over \$30 million worth of shares to new investors among the workers.

Many billions of American dollars have been invested to help Europe go forward. Private enterprise rightly may take credit, for its "investment is one of the main things that has strengthened the West European economies to the point where they can dare to make their currencies convertible with the dollar." Another flow of our capital will set up new plants within the Common Market area.

Is the Church interested in the resurgence of Europe? Does she favor European unity? Yes, indeed, and there is no doubt that the words of the late Pope Pius XII have inspired leaders into the policies and actions which have come to pass. Back in 1953 he said: "In any case, if today's politicians are conscious of their responsibility, if statesmen work for the unification of Europe, for peace in Europe and peace throughout the world, the Church, indeed, does not remain indifferent to their efforts. Rather, she upholds them with all the might of her sacrifices and prayers."

Yet Pius warned that material gains alone would not unite peoples long tainted with the virus of nationalism. Speaking to members of the College of Europe, March 15, 1953, he wisely stated: "Beyond its economic and political goals, a united Europe must make it its mission to affirm and defend the spiritual values which formerly constituted the foundation and support of its existence, values it once had the vocation to transmit to other people in other parts of the world, values it must seek out again today in a painful effort to save itself. We speak of the true Christian Faith, the basis of the civilization and culture which is Europe's own and also that of all others. We state this very clearly because we fear that without it Europe does not have the inner strength to preserve either the integrity of its ideals or its territorial and material independence in the face of more powerful adversaries."

The New Europe

Americans sorely need sound education in what the new Europe really means. This will not be gained by tourists whirling along the beaten tracks of the fascinating cities. It will be had by a sincere study of the great changes which have taken place in recent years in the economy of most of its nations. Western Europe has recovered from

the disaster of World War II and is now developing into a tremendous industrial power.

Take the events which happened in early January, 1959. Six countries—France, West Germany, Belgium, Holland, Luxemburg and Italy—created a Common Market which embraces 165 million people. Tariffs were reduced and import quotas raised. Then the major currencies were stabilized, allowing a broad expansion of trade. To aid new development the World Bank sought an increase in its lending resources from 10 billion dollars to 21 billion. Likewise, the International Monetary Fund is now seeking to increase its assets from 9 billion dollars to 14 billion.

Moreover, steps are under way for a Free Trade Area. This would first embrace Britain, Denmark, Norway, Sweden, Switzerland and Austria. It would affect about 80 million people. If successful, the remaining countries would be certain to join in bringing the total of people involved up to 325 million.

Long ago a few wise men predicted that a United States of Europe must come to pass if the nations were to survive. But their voices were drowned in the clamor of nationalism. Then came Fascism and Nazism and the consequent devastation and horror of the late war. Out of the problems of the post-war period came the dream of the European Coal and Steel Community in 1950 and its realization in 1953. Much of the region involved was a source of conflict in three wars between France and Germany.

The six years success of the Community paved the way for the Common Market. Tariff walls were abolished for coal and steel, creating a single market. Labor was able to move freely. A high authority was set up and its accomplishments have merited the highest praise. With the Common Market two great steps toward a federated Europe have been realized.

What are some of the reasons behind this current movement? No doubt, the first is the conviction that a disunited Europe invites disaster. Single nations or small groups would be helpless before Communist strategy and power. In fact, without the assured help of the United States there would be little hope for the future.

A great deal of the factories of Europe were destroyed in the war. Now new factories, excellently planned and equipped with the most efficient machinery, are supplying the needs of the people and are allowing surplus for profitable ex-

port. Europe's small cars are now a common sight in American traffic.

We gave generously in the Marshall Plan to get Europe out of chaos and started toward economic security. Other organizations aided the cause. Now the results can be properly evaluated. Americans should be proud of the wonderful things accomplished especially in the land of former enemies. Some time ago, Austria sent us a book telling of the gratitude of its people for our aid. And the *Manchester Guardian* of Britain stated: "The American decision to give Europe a large amount of money to get on its feet again, and the American insistence that the distribution of this aid should be decided by a joint European organization (OEEC), galvanized all the tentative European yearnings toward integration."

American Pattern

One reason for the phenomenal growth of our country is the fact that 48 (now 50) states formed a common market without tariffs, with a free flow of labor, with a common currency, and with one government striving to exercise a moderate control for the welfare of all the people. Now the six countries of the Common Market will enjoy similar aids. By degrees tariffs will be removed. Agricultural products will receive special consideration. Labor will move freely. Necessary capital will be available to create jobs where unemployment weighs down the workers.

More good news came out of West Germany in March, 1959, as the government sought to sell shares of stock of the nationalized industries to small investors. Thus Preussag, a mining, oil-drilling and steel company, offered \$10 million worth of shares to its 22,000 employees. Other companies owned by the government will follow with similar offers. All investors, big and small, are anxiously waiting for the stock of Volkswagen to be sold.

The words of Herman Lindrath, Minister for Federal Property, are to the point. He recently said: "If we're going to encourage private ownership of industry, we've got to provide full private ownership. . . . Just stopping socialization is a great gain. We would like to give our citizens a new outlook on shareholding and give them a stake in the fight against Communism."

It would be very unfair not to give due credit to the European labor unions for their contribution to the building-up of postwar economies. Strikes

have been few. The recovery in West Germany, Holland, Belgium and France was due in great part to a realization that workers had to hold the wage line in order to give the economy a chance for competition in the world markets. Of singular note was labor's interest in rising productivity. The efforts of the joint labor-management committees prove that the workers had a new concern for the welfare of the company.

In contrast to the United States, where fringe benefits are the result of collective bargaining, the European worker receives such benefits under social and welfare legislation. Accordingly, it is

evident that as the six-nation common market continues to function, there will be need for harmony covering many aspects of social and industrial relations. A standard work week is one objective. There will also be integration of the social security programs. Mobility of labor must be uniformly regulated.

As labor conditions continue to improve, as a fairer distribution of wealth takes place, a great middle-class population with tremendous purchasing power will emerge to make Europe a strong bulwark against Communism.

Have The Classics Been Outclassed?

THE LOSS OF A RICH CULTURAL HERITAGE

Liam Brophy, Ph.D.—Dublin, Ireland

EDUCATION IN ITS CULTURAL aspects has been almost totally abandoned in the English-speaking parts of the West where Protestantism predominates. Its passing has not been so noticeable in the U.S. and Canada where, with the exception of Catholic schools in the latter, its pulses have been growing weaker through the past half-century, so that its ultimate demise has escaped notice. The English received a sharp reminder of education's imminent demise among them when Cambridge University decided last May that Latin was no longer to be a compulsory requirement for entrance. That once firm citadel of the classics, Oxford, voted for its retention, 301 to 282.

Quite openingly and with occasional brutal frankness, America has rejected the classics and replaced what men of the Western tradition have always regarded as education, by technical training. Knowledge has ousted wisdom, and the "know how" has replaced the "know why." Latin, once the great link-up of Christian culture, has been cut off, and with it the splendid heritage of the culture it embodied. In England the break with the classical tradition in education is being accompanied by many a pathetic

*Eheu fugaces, Postume, Postume,
labuntur anni nec pietas moram
rugis et instanti senectae
adferet indomitaeque morti.*

But now it is mournfully conceded among the

scholars that the virtues of classical education cannot prevent its inevitable death in a secularized, scientific-minded society.

Universal Tongue

It was part of the Divine order of things that the official language of the Roman Empire should become the vernacular of Christ's Mystical Body, the Church. Before its collapse, that Empire had left Europe and North Africa the Latin language and the great highways whereon missionaries traveled to the farthest ends of the known world, preaching in that language to men who readily understood them. In the formative years of our culture, Latin was the *Allgemeinemenschen-sprache*, the universal tongue of civilized men, as it is still the universal language of the Church. Belloc related in his charming and novel travel book, *The Path to Rome*, how he was stranded on one occasion shortly after walking his way into Italy. He despaired of making himself understood, knowing no Italian, till he espied a priest. He turned to the latter saying: "*Pater, habeo linguam latinam, sed non habeo linguam Italicam. Visne mi dare traductionem in istam linguam Tuscanam non-nullorum verborum?*" After which the pilgrim made immediate contact with the priest and his people. There was once a time when all pilgrims spoke Latin as a second tongue, when Europe was synonymous with the Faith. "For nearly two thousand years," writes Christopher Dawson in

The making of Europe, "Europe had been taught in the same school and by the same masters, so that the schoolboy and undergraduate of the nineteenth century were still reading the same books and conforming their minds to the same standards as their Roman predecessors eighteen hundred years before."

Latin is still a marvellous aid to those who would travel the countries of the mind. It opens to them the ancient world as revealed in the works of Cicero, Virgil, Livy and Horace, as well as in the intellectual cosmos of St. Augustine. It reveals at first hand the splendors and subtleties of the great Christian thinkers and scholastics, such as St. Thomas, Albertus Magnus, St. Bonaventure, which are roughened by even the finest English rendering. Latin puts men into immediate vital contact with that wealth of poetry, sampled for us by Helen Waddell in her *Medieval Latin Lyrics*, whose translations, excellent though they be, miss the concentrated, gemlike terseness of the originals.

Wherever industrialism, secularism and the scientific spirit penetrated and ultimately permeated the West, the classical tradition in education waned and was outcast. Since these stemmed from Lutheranism, Latin was branded as an anachronism in Protestant countries. Luther's break with Rome had, as one remote consequence, the cutting of the cable of the classics four centuries later by the New World. Why and how the U.S. abandoned the classical tradition was ably told by Albert J. Nock over a score of years ago in his book, *The Theory of Education in the United States*. (Henry Regnery Co., Chicago)

Trend Toward the "Practical"

Mr. Nock traced tendencies and trends in American education back to the last decade of the nineteenth century when theorists began to cause a general resentment against the accepted norms of education, and changes were being urged on all sides to make education useful and practical. "Dissatisfaction focussed about the thesis that our system was out of relation to life," he wrote. "Something must be done with it to make our children grow up as men of their time, and to prepare them to face actuality. Too much attention had been paid to the languages, literature and history of classical antiquity, which were all of far less than doubtful value to the youth of twentieth-century America. The thing now was to introduce the sciences, living languages and the

useful arts, to make instruction vocational, to open all manner of opportunities for vocational study, and to introduce youth into our institutions for pretty strictly vocational purposes. All this was done; the process amounted to a revolution, carried out with extraordinary thoroughness and in an astonishingly short time. Hardly any debris of the old order remains. . . . Exponents of the new order have had their way unhindered, and have been able to command an almost inconceivable amount of money and enthusiasm in support of their plans and policies."

It was as if these enthusiasts had cleared the ground of classical porticoes and temples, churches and forums, and set about building grim and graceless factories and offices in their stead. It was all to be done for the sake of efficiency, but somehow it has worked out as a melancholy mess of inefficiency. "Yet, after three decades" (now five), Mr. Nock continued, "our system gives no better satisfaction, apparently, than it did before. At no time during this period has it given satisfaction; hence the period has been one of incessant tinkering, the like of which has probably never been seen anywhere in the world. . . . One might say that the field of our pedagogy during these three decades has been the drill-ground of empiricism; large areas of it, indeed, seem to have been, and still seem to be, the hunting ground of quackery."

This failure to create or manufacture a satisfactory educational system was due, according to Mr. Nock, to three false theories, or false interpretations of sound principles: those of equality and democracy, and the notion that good public order and honest government lies in a literate citizenry. On the basis of equality, it was falsely assumed that everyone is educable, i.e., "able to become proficient in the liberal arts." Intelligence tests proved this false; but it was discovered that everyone was capable of being trained. It was subtly agreed to call training education, and thus the equalitarian and democratic side of the theories of the new order were safe. Democracy, expressing itself as dogmatic egalitarianism, means the elimination of an intellectual elite. Nobody must be allowed to enjoy what cannot be enjoyed by everyone. So classical education must go, and so must culture which is not capable of being broken down to comic strips. As to the literate citizenry, the value of literacy depends on the matter read. On which subject the C.P.A. has given depressing statistics.

Narrowed Interests

Have matters improved since Mr. Nock's searching and searing book appeared? If we are to judge by Mortimer Smith's book, *And Madly Teach* (Henry Regnery Co., Chicago), they have not. Education has broken finally with the Christian tradition, and is neither intellectual nor moral. "The educator of the past," writes Mr. Smith, "was apt to be a scholar, usually in the field of the classics, who moved in an aura of intellectuality and moral precept. . . . Your modern educator is anti-intellectual and anti-cultural, practical and narrowly scientific. Though he has been exposed to cursory training in the liberal arts, he is usually a specialist in some narrow field: ventilation, physical training, vocational agriculture, psychology, finance or home economics. . . . They can wax eloquent about bus transportation, schedules, janitorial equipment, lighting, inkspot removers and paper towels."

The experiment of making education efficient so as to make our children grow up as men of their time and prepare them to face actuality seems to have had much the same results as our space rockets—immense expense of time and technical skill, working out of targets and objectives, and no positive achievement in the end. When the experts aim at making children grow up as the men of their time, they overlook the fact that it is precisely these children who make the present time and the time to come. To prepare them to face actuality efficiently, it is necessary to have a clear understanding on the meaning attached to "actuality." By implication, the pedagogues have declared that education, such as our Western civilization has understood it for so long, unfits men for actuality. As a "dead" language, Latin in their thinking is of far less than doubtful value to the lively youngsters who are the heirs of posterity. In Catholic secondary schools in Europe and Canada it is very much a living language. The aim of these schools is to help future citizens live rather than make a living. But these ideals are not mutually exclusive: they complement each other.

False also and harmful to Christian education is the so-called method of "co-education." This too, by many of its supporters, is founded upon naturalism and the denial of original sin; but by all, upon a deplorable confusion of ideas that mistakes a leveling promiscuity and equality, for the

"Education and the Modern Environment" was the theme of the Inter-American Congress on Catholic Education held at La Paz, Boliva, in October, 1949. In the course of a radio address to the Congress, Pope Pius XII defined the nature and aims of education: "The essence and goal of education—to use the expression of our immediate Predecessor—consists in collaboration with Divine grace for the formation of the true and perfect Christian. In this perfection is included the idea that the Christian, as such, be in a condition to face and overcome the difficulties and to correspond to the demands of the time in which it is his lot to live. That means that the work of education, since it must be carried on in a specific environment and against a specific background, must constantly adapt itself to the circumstances of this background and this environment wherein his perfection has to be obtained for which it is destined. . . . To the exaggerated importance that is accorded today to whatever is purely technical and material, reply with an education which always gives first place to spiritual and moral values; both to the natural and, above all, supernatural ones."

Expiation Inevitable

In education, as in other things, those who seek first the Kingdom of God and His glory have many things added unto them: the happiness that comes to a balanced personality, inner calmness, which is the fruit of culture, good taste and intelligence, and, above all, the vigor and vision "to face actuality" through the grace of God and the development of character. There appears to be a connection between the Humanities and the development of human nature to its fullest and finest capacities. Those who have so thoroughly rejected the Humanities in favor of popular instruction will, according to the verdict of a European philosopher, "have to expiate their error by their intellectual mediocrity, the vulgarity of their manners, their superficial spirit, their failure in general intelligence."

legitimate association of the sexes. The Creator has ordained and disposed perfect union of the sexes only in matrimony, and, with varying degrees of contact, in the family and in society. (Encyclical: *Christian Education of Youth*.)

Warder's Review

"Inherently Undemocratic?"

SOME FEW YEARS AGO there was an effort to discredit private and parochial schools by calling them "divisive." The epithet was coined, strangely enough, by a man who rose to prominence in the education world as the president of a large "private" university. This incongruity of circumstance perfectly matched the nature of the indictment made against non-public schools. For the charge was made, of all things, in the name of democracy!

Today the charge of divisiveness is seldom or never heard. It has given way to other equally emotional and unfounded indictments. Thus, a group of twenty-seven administrators of rural schools from seventeen states at the end of a three-week work conference at Teachers College, Columbia University, unanimously adopted a resolution which called systems of education other than the public school "wasteful and inherently undemocratic." The resolution went on to say: "The expansion of duplicate school systems, on a sectional or nation-wide scale, constitutes a very grave threat to the continuing progress and improvement of the democratic school system." (New York Times, August 15)

Exactly how private and parochial schools constitute a threat to "the democratic school system" is not explained. Such an explanation would seem to be extremely difficult if for no other than historical reasons. Both the private schools and our Republic antedate the public school system. The democratic ideal, as it pertains to us as a nation, was not conceived by minds trained in a public school system. Does it not, therefore, seem unhistorical as well as arbitrary to identify this system of education as "democratic" to the exclusion of other systems?

It is interesting to surmise the motives behind these consistent attacks against private and parochial schools. The people making these wild charges are usually educators, frequently prominent leaders in their field. Their peculiar stand is hardly attributable to ignorance. Nor do we feel that they attack our non-public schools out of a sincere fear for the welfare of democracy. They are usually in the forefront of those who obstruct any measures to protect our education from sub-

version by Communists and fellow travelers. The same can be said in reference to their charge of "wastefulness." Since when has this group become economy conscious in regard to public funds? Were they sincerely interested in avoiding wastefulness, they could learn much from many of the detested private and parochial schools which often provide a superior education on much lower budget. These schools are actually saving the American public millions annually. Yet they are being attacked in the name of economy!

The school administrators who met recently at Teachers College and their kind throughout the country are obviously having their troubles. It seems the private and parochial schools are providing a competition which they cannot brook. We simply do not have "duplicate school systems," and these critics know it. Each system possesses its proper features and each makes its contribution to the cultural enrichment of our national life. This is democracy in education. A monolithic educational system, such as that implied in the strictures of parochial school critics, smacks of the totalitarian state and its flagrantly undemocratic.

Christian Unions and Neutral Unions

CHRISTIAN TRADE UNIONS are generally regarded by exponents of the labor movement in our country, including some Catholic spokesmen, as inadequate to match the complexities of the world's industrialized society. Hence the strong case which is usually made in favor of so-called neutral unions.

Mr. August Vanistendael, General Secretary of the International Federation of Christian Trade Unions, takes issue with this attitude in the March-June, 1959, issue of *Labor*, official organ of the I.F.C.T.U. His defense of Christian trade unions was occasioned by an article of Msgr. George Higgins, Director of the Social Action Department of the NCWC. Msgr. Higgins himself wrote in correction of a headline in a Catholic weekly which reported that "Catholics reject neutral unions in Germany; assert labor federation is socialistic; plan association of Christian Trade Union Movements." The headline, explained the

Social Action Director, was "not completely accurate." He went on to show that the establishment of Christian unions not only in Germany, but in Cuba, Italy and elsewhere, can be a hindrance to the cause of Christian social reconstruction.

In his rebuttal, Mr. Vanistendael feels that Msgr. Higgins "does not seem to have understood the Christian Trade Union Movement very well" in spite of thorough and long study. After considering the specific circumstances affecting the labor picture in Germany, Italy and Cuba, Mr. Vanistendael concludes with a general evaluation of Christian labor unions as compared with neutral unions. He writes:

"... In my mind only such unions are neutral, which are independent from employers, government-authority, political parties and any other authority from outside, including church-authority and... which do not make any discrimination in the recruitment of their members, provided they accept the program and constitution of the organization.

"If that is a correct definition, the I.F.C.T.U. and most of her affiliated national centers are neutral trade unions, because, with the exception of a few very efficient national centers in some European parts, they all correspond with that definition.

"Does the fact that such a union is based on a set of general Christian principles make it less neutral than the one which claims a materialistic philosophy or Socialist principles?

"For some years now I deeply regret that Americans generally, including American Catholics and Protestants, seem to think that the only way in building strongholds against Communism in Western Europe, Latin-America and other places is that of favoring Socialist labor and political movements, which they surely would not wish to see in the U.S.A.

"The natural law philosophy of trade unionism, which is, I assume, the foundation of the American labor movement, or very near to it, is also that of the immense majority of Christian trade unions in the world.

"The few Catholic and Protestant unions which go beyond that are, at any rate, closer to that foundation than most Socialist or neutral unions. And yet American labor supports the latter and fights Christian trade unions all over the world.

"Perhaps it is only a question of names. If we hid our real foundation under a neutral title,

ridiculous as it may seem, we might henceforth be considered as neutral unions."

Granted the merits of neutral unions in our country, we may not be warranted in concluding that they contain the answer to the Labor Question all over the world.

Frankness and Sex

EVEN AS THE PUBLIC is concerned with the growing problem of pornographic and obscene literature, sex is becoming a more frequent subject of discussion in our "respectable" magazines. As *Newsweek* (August 24) put it: "With almost incredible frequency these days, these (sex) questions, which once were discretely raised in the privacy of the doctor's office, are explored in public in the most reputable national magazines."

It is more than coincidental that this new approach in the discussion of sex is accompanied by a notable moral decline. A certain measure of reserve and caution is not prudery nor mere Victorian conventionality. Much of our vaunted frankness, far from reducing the lure of the flesh, frequently invites to sin. Sex matters must always be treated with a certain reserve, the more so when they are discussed publicly, as in our "reputable" magazines. Catholic moral teaching has a name for this attitude of reserve—modesty, the Latin of which is *verecundia*, which is derived from *vereor*, a verb signifying "to stand in awe of."

There is something sacred about sex because of its direct relation to the procreation of the human race. Christian modesty, *verecundia*, recognizes this sacredness and postulates that cautious approach which always marks the consciousness of the sacred. True modesty does not ignore sex, as some of our modern secularists would have us believe. It merely insures a correct perspective on this important subject. That perspective has been lost in the name of a fictitious candor.

Of the many signs indicating the moral decline of our nation, one of the most shocking is the rise in illegitimacy. The National Office of Vital Statistics in the month of July released some figures which must startle even the most complacent. Of the 4,254,000 children born in the U.S. in 1957, some 202,000—or about one in twenty—were illegitimate. This represents a rise of forty-two per cent in illegitimacy since 1950.

Our "uninhibited" approach to sex is yielding its inevitable bitter fruits.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Co-Operation and Education

A STUDY OF THE DAY-TO-DAY operations of various credit unions reveals certain common problems:

1. Many members either do not contribute regularly or do not contribute at all towards acquiring more shares.

2. Some members who borrow constantly from their credit unions are among those who fail to invest in additional shares.

3. Some members borrow more from outside sources than from their credit union. This has happened even in instances where a credit union has had surplus funds.

4. The annual meeting, where the election of office holders takes place, is often poorly attended by the general membership, who thus fail to exercise their voting rights.

5. Some members do not meet loan repayments regularly and a few make no attempt to meet them at all.

These problems reveal the lack of a sense of responsibility on the part of members. This moral-deficiency, when widespread, constitutes a major obstacle to the economic growth and social usefulness of a credit union.

The importance of members shouldering these obligations stems from the fact that they own the credit union through their shares and can control it by their votes. Hence they have a tangible interest in its development.

In reference to the causes of the above-mentioned failures on the part of credit union members, three delinquencies are noteworthy:

1. Bad will, in the sense that certain persons may attempt to join a credit union to obtain money with no intention of repaying it.

2. Apathy and indifference of members toward the affairs of their credit union.

3. A lack of understanding on the part of members as to how a credit union can best function to provide for the needs of its members. To this lack of understanding can be attributed much of the apathy and indifference mentioned above, which often replaces an early enthusiasm not sustained and directed by knowledge.

Knowledge is the remedy for lack of understanding, and knowledge presupposes education. In Sydney, Australia, a group, working to establish credit unions in Catholic parishes, decided to put into effect an education plan for prospective members. In this effort they drew their inspiration from the adult education programs developed by the Extension Department of St. Francis Xavier University, Antigonish, Nova Scotia.

At the outset it was recognized that, even after more than seventy years of compulsory education, the average Australian male confined his reading largely to the sport pages of the daily newspaper, while his wife's main literary interests were the popular women's journals.

On the basis of these facts, it was decided to keep written material to a minimum, and to concentrate on oral methods of education.

The first job in a parish was to hold discussions with the persons who felt that there was need for a credit union in their parish. These discussions emphasized the organic importance of such ideas as democratic control, limited dividends, provision for education, borrowers rebates and member obligations in the development of the full potentialities of a credit union. When these ideas were clearly grasped by the members of this original group, each was then asked to arrange a discussion of them with his friends in the informal atmosphere of his own home. Each person present at these further discussions was then asked to arrange a similar discussion with his friends in his home. At these "cottage discussions," as they came to be called, it was found that the informal atmosphere was conducive to earnest discussion and frank questioning by most of the persons present. When the "cottage discussions" had run their course, a general meeting of all those who had attended the discussions was called. At this meeting any unanswered questions arising from the discussions were dealt with and the formal setting up of the credit union was moved and voted upon.

The "cottage discussions" were encouraged to continue after the establishment of the credit union in order to deepen the members' understanding of the operating principles. When pros-

pective members applied for admission they, too, were asked to arrange discussions with their friends or relatives in their homes. These meetings were attended by one of the directors who both kept the discussion moving and answered questions.

As this education program continued, it began to produce autodynamic effects. For example, the realization soon dawned that members of the various credit unions were often borrowing for similar purposes, especially household furniture and equipment. As a result, an organization was set up to open accounts with wholesalers and manufacturers. The operating capital for Servus, as it was called, was subscribed by the various credit unions in the form of shares. In the course of time, an insurance agency and a home financing organization, as well as a central education unit for the co-ordination and exchange of ideas, were set up over the credit union structure.

But at the parish level also things were moving. One of the valuable by-products of the cottage discussions was the active interest aroused amongst housewives. As a result, housewives devised a joint buying organization for fruit and vegetables in one parish and for groceries in another. These organizations have since been expanded to handle other goods.

Capital for these ventures was obtained by the sale of shares, and more than one housewife financed her share subscriptions with a credit union loan.

With a serious housing shortage in Sydney to lend urgency, a contract building co-operative was organized in one parish. It has already built a considerable number of homes for its members and others.

These organizations operate according to the Rochdale principles. Goods are sold to members

at current retail prices, which practice ensures the solvency of the organization. Limited dividends are paid on share capital. Financial provision is made for continued member education. Surplus profits are returned to members in proportion to their patronage. In these co-operative ventures members have often financed their share holdings with credit union loans, so that the credit unions have played an important part in their development.

In each of several parishes a cottage has been acquired to serve as a general office, a meeting place for directors, a Servus showroom and a social center for members.

A later development has been the holding of one day schools for directors. At these schools the papal encyclicals *Rerum Novarum* and *Quadragesimo Anno* have been discussed in the light of what has been accomplished, e.g., a more widespread ownership and control of productive wealth, which the very existence of these economic institutions implies; also, within the organizations themselves, a distribution of profits based on the individual members' contribution to the overall financial development of the organization.

The driving force behind this "adult education through economic co-operation" has been Father John Gallagher of the Archdiocese of Sydney. He and his colleagues, nevertheless, have acknowledged their debt to the men of Antigonish by naming this work the "Australian Antigonish Movement." In their files they have a letter of encouragement from the late Monsignor Coady of Antigonish. They have also received encouragement from His Eminence Cardinal Gilroy, Archbishop of Sydney, and from His Excellency the Apostolic Delegate to Australia and New Zealand, Archbishop Carfoni.

E. N. BROWNE

To be worth its name, a democracy must be nourished on idealism; its aim must be, first of all, to advance its people intellectually, culturally and morally. A democratic society that has lost its respect for the intelligence of its people, that has allowed its social and political morals to give way to the pressure of expediency—whether on the part of influential groups or on the part of a government that has too much power—or that is slavishly tied to a standard of living, is a demo-

cratic society on the way to reducing its citizens to pawns.

In such a democratic society citizens lose their individuality. They are likely to form two groups: disorganized, small bodies of the frustrated, and a fairly well defined but numberless group which seeks its own advancement behind the "party" in power. (*The Prairie Messenger*, July 30)

Social Action Leadership

The following is an excerpt from an address of the Rev. Edward Duff, S.J., to the third annual meeting of the National Catholic Social Action Conference which was held in St. Louis during the month of August. Father Duff's address appears in the September issue of SOCIAL ORDER, of which he is editor. His kind permission to reproduce this excerpt is duly appreciated.

THE 1958 LETTER OF Msgr. Dell 'Aqua to the Canadian Catholic Social Life Weeks emphasized as a second point that the positions taken by a social action leader must be intimately connected with his religious convictions and with his personal moral behavior. Christian judgements, it was pointed out, must be brought to bear on concrete problems which are frequently very complex; a firm line of action must be maintained despite difficulties and incomprehension; personal sacrifices, often difficult ones, must be accepted. How, asks the Letter,

is this kind of an attitude possible, how can it be maintained, without a profound spiritual life, penetrating with its light and energy every sector of our apostolic activity? This is why it would be futile to expect proper leadership in social action without insisting at the same time on the indispensable sources which the sons of the Church must draw on to be faithful to their duty.

Need it be made explicit at this point that the social action leadership now being discussed is specifically and, for practical purposes, almost inevitably that of the laity. That this is properly, even inevitably, so is being proclaimed officially in ever clearer tones. Thus, the Very Reverend Msgr. George G. Higgins, Director, Social Action Department, National Catholic Welfare Conference:

Strictly speaking, social reconstruction is directly the responsibility of the layman and only indirectly the responsibility of the priest.

The laity are called in a peculiar way to take the initiative in social reforms. Authority does not and cannot initiate such reforms. It is the function of authority to supervise and regulate, to point out excesses and dangers and to encourage the downtrodden to hope and to struggle for a better day.

Social reforms, if they are to be effective and lasting, must come from below: they cannot be imposed from above. It is the voca-

tion of the laity to take this initiative, with the aid and the blessing of God.¹⁾

But I can outreach Msgr. Higgins as an authority on this point by quoting an archbishop quoting another archbishop. The Most Reverend Leo Binz of Dubuque, in a sermon to the Iowa State Convention of the Knights of Columbus this spring, declared:

As the Archbishop of Hartford stated a few years ago: "The lay apostolate is not one in which the people help the priest do the priest's work. On the contrary, in the real lay apostolate the priest helps the layman do the layman's work. Only the layman has competence in the social apostolate. It is only the layman and not the priest who can bring the social teachings of the Church into his union, into the factory, into the political arena. It is only through the layman that these areas can be truly Christianized."

So experienced a spiritual shepherd as Archbishop Binz knows that the task of making "Christ live in the world again" is not a simple one. He did not think that "a ready answer is at hand." Yet His Excellency was convinced that "the Church in America, thank God, has worked out some of the answers to this problem from its very beginning."

Through different formulas, specialized Catholic Action groups, Third Orders, Retreat Leagues, the Legion of Mary, Professional Sodalities, etc., there is in this country a discernible beginning of the systematic spiritual formation of the laity. All of these efforts are aimed at training an elite, one which will take God and His expectations of us seriously. To be salt for a soft generation calls for an astringency of vision and of purpose that is not native to the American character. "Togetherness" can be perilous when it involves an abandonment of our transcendent Christian vocation. And yet it is a permanent temptation. The Chosen People, as we read in the Book of Samuel, wanted a king and a reason they gave for repudiating the kingship of God has a terrible immediacy for all times: "We want to be like all the other nations." The greatest impediment to the conversion of England, Monsignor Ronald Knox declared (and he might have added of the whole world), was the appalling averageness of

¹⁾ *Catholic Charities Review*, XLIII (June, 1959, p. 2)

the average Catholic. For what scandalizes the world is that we are like all the rest, taken in, even fascinated by the prestige and the power of the world. Gustavo Corcao, a Brazilian Catholic has noted:

It is not that our lives are marked by flagrant scandal or that we are more vicious or selfish than others. It is not that we are less scrupulous than the other fellow. The greatest scandal of our times is that we are like everyone else. In its confused and disorderly indictment the world accuses us of this strange collective, nameless sin. The world accuses us of worldliness.²⁾

If it comes to this, then, that in the temporal task we are expected to dirty our hands but our eyes must not wander from Christ whom we follow falteringly and hopefully. In our following we must not wait for too many signals. Clear responsibilities have been assigned to the laity for the remaking of the world; a field of action has been officially recognized, one other than that of the clergy. Such a definition of roles would seem a clear challenge to the apostolic imagination of the lay leaders in social action.

The problem of our times, it has been said, is a fear of personal decision, a tendency to act only on order. Saint Paul reminded us that we are no longer children. In the opinion of Pius XII, the danger of the hour is the "weariness of the good," the distaste of many Christians to assume their responsibilities in the temporal order. F. X. Arnold, German expert in pastoral theology, put the situation strongly:

The Church has no desire to be—nor must it be—a society dominated by paper work, office routine, ceremony and bureaucracy, nor a mass of docile, servile schoolchildren, uneasy folk who whisper and wait. The Church is a group of free, courageous, bold men. . . . Père Congar hopes that the action of the laity may lead to a veritable springtime in the life of the Church. To that end, the Christian ideal must include not only obedience but also initiative, courage, boldness. The clergy must have a genuine respect for the laity and

for the fact of the temporal order. Men of the Church must be aware of the problems of our times. As Père Congar notes, the Church must be conscious of being an institution founded from above, to be sure, but one unwearingly to be realized here below in establishing in the world a community of believers.³⁾

It may be profitable here to call to mind that in totalitarian lands today the laity and the laity alone can man the besieged outposts of family life and even the memory of a humane civilization. Catholic organizations have been suppressed, the clergy imprisoned, agents of the atheistic regime placed in the chanceries of the bishops. The tough resistance of the laity, fostering as best they can human values, stubbornly demonstrating (in Chesterton's thought) that only Christians can save even pagan virtues, should inspire us to exploit the opportunities that freedom makes available in this land. We have a specific mandate given to us by Pius XII in his encyclical, *Progress and Problems of the American Church*.

What a proud vaunt it will be for the American people, by nature inclined to grandiose undertakings and to liberality, if they untie the knotty and difficult social question by following the sure paths illumined by the light of the gospel and thus lay the basis for a happier age!⁴⁾

REV. EDWARD DUFF, S.J.

Social Action

A SERIES OF SPECIAL meetings is currently being held in Mexico City to celebrate the 30th anniversary of Catholic Action there. The climax of the program will be an act of solemn homage to Christ the King in October at the monument on Cubilete Hill. At the close of the year there will be a national week of the lay apostolate.

Mexican Catholic Action has half a million members. It boasts a publishing department, an information agency, a school of journalism, and services for children, families, farmers and teachers.

³⁾ "La Mission de Laïcs," *Informations Catholiques Internationales*, April 15, 1957, pp. 4 and 28.

⁴⁾ *Catholic Mind*, XXXVII (November 22, 1939) p. 938.

²⁾ "Ce Que Le Monde Attend de L'Eglise," *Informations Catholiques Internationales*, October, 1957, p. 4.

SOCIAL REVIEW

Parley on Refugees

MORE THAN 160 civic and volunteer agency leaders from many states attended a two-day White House conference, May 21-22, which met to consider ways and means of aiding refugees around the world. In the course of the discussions, the magnitude and gravity of the refugee problem were emphasized and a resolution was adopted which urged Congress to raise its program objectives with regard to both Federal appropriations and immigration to the United States in support of the World Refugee Year.

The call for additional government efforts reflected the attitude of most of the participants that the program proposed thus far by the Administration was inadequate. The main elements of that proposed program were: 1) An increase of \$4 million in established refugee programs now costing about \$40 million. 2) A special immigration program that would permit the Government to admit up to 10,000 refugees a year above the number eligible to enter the United States under regular quota provisions. 3) Allocation of \$10 million to \$20 million more of surplus food products for refugees.

Migratory Farm Laborers

LATEST COMPLETE figures which are available disclose that the annual wage in 1957 for migratory farm workers was \$894, including \$154.00 of non-farm earnings. The average annual earnings of factory workers for the same period was over \$4,000. In addition to his low annual income, the migratory farm laborer suffers much from extremely poor housing and transportation. The many motor accidents involving these farm workers are indicative of the poor transportation available to them. Truck loads of itinerant farm workers have been killed outright or maimed in vehicles unfit for use.

The plight of the migratory farm laborer has been called to public attention repeatedly. As a result of such publicity, some progress has been made toward amelioration of his condition in certain areas in the Eastern states through governmental legislation. However, the problem is vast and much still remains to be done before these people will be the recipients of what is demanded in simple justice.

Ireland's Twin Problem

REFERRING TO THE obligation of facing up to the truth in public life, Bishop Lucey of Cork recently referred to "two distinctly unpleasant truths about this country (Ireland) which are not being faced up to": a dwindling population, and an increasingly burdensome national debt.

Referring to the decline in Ireland's population, Bishop Lucey quoted census figures which show that in the period of 1951-1956 the population of the twenty-six countries fell to the all-time low level of 2,898,000, over 200,000 people having emigrated in that period. In 1958 the emigration figure was even higher, mounting from 40,000 to an estimated 50,000.

As to the national debt, the Bishop quoted the Minister the Finance's figures which showed that in the period of 1952-1958 the national debt increased by £179,310,000, or from £191,612,000 to £379,922,000.

Of the millions borrowed, observed the prelate, "not a penny goes to help the emigrants; not a hostel or advisory service is provided for them in England. They are left to fend for themselves." Bishop Lucey criticized the uniqueness of Ireland's twenty-six counties among civilized countries in washing their hands completely of its emigrants. Those in public life want no mention at all of them. After giving particular suggestions for individuals to help emigrants, Bishop Lucey concluded that the duty of combating unemployment and emigration falls primarily on the State—if only because the State in recent years has taken such control of the economy. His Excellency added:

"It is not for me as Bishop to say how the State should deal with our unemployment. I have, however, done so time and again as a citizen, for instance, in my report as a member of the Emigration Commission. My proposals have been, and still are: 1. recognition that human beings are more valuable than a favorable trade balance, national prestige, or any other material thing; 2. that agriculture should not be neglected for industry; 3. multiplication of small holdings—family-size farms; 4. development of mixed farming, instead of factory farming; 5. curtailment of public spending on non-productive works, such as luxury roads; 6. removal of restrictive controls.

Eucharistic Congress

THE 37TH INTERNATIONAL Eucharistic Congress will be held in Munich from July 31 to August 7, 1960. It was the late Pope Pius XII who chose Munich as the center for this important event in the Catholic Church.

An Eucharistic congress is an international assembly of Catholics, lay and clerical, summoned from time to time, to be, on the one hand, a religious demonstration against secularization, and on the other, a fervent renewal of man's faith and love for our Lord in the Blessed Sacrament. The first of such congresses was held in Lille, France, in 1881. Then followed a series of congresses held in important cities of the world, usually every other year, except for the breaks during the two world wars.

Re-Union of Christians

MORE THAN 150 CATHOLIC and Protestant journalists of Germany met a few months ago at the historic abbey of Maria Laach to explore, from the viewpoint of the press, questions arising from the summoning of an ecumenical council by Pope John XXIII. This was the fourth such Catholic-Protestant session on church news.

Archbishop Lorenz Jaeger of Paderborn, who represents the German Bishops on the denominational matters, attended the opening session and greeted the confreres, as did the Rev. Joachim Beckman, president of the Protestant Church of the Rhineland. Archbishop Jaeger, explaining the difference between the various concepts of an ecumenical council, expressed the hope that all Christianity would join in prayers that the Holy Ghost may guide the forthcoming council, since what might be impossible for human beings to attain is possible through God.

Father Edward Stakemeier, of the Paderborn Catholic theological seminary, said that, although re-unification of all Christian bodies may not be expected soon, there is already a large field of cooperation between these bodies. He cited such subjects as peace, racial justice and social problems, especially in underprivileged countries. Father Stakemeier also noted that the agenda of the ecumenical council had not as yet been announced, and that it would be well for the views of non-Catholic bodies to be obtained. He cautioned, however, against what he called unhistorical thinking.

The Rev. Peter Meinhold, Protestant professor of church history at the University of Kiel, asked whether

the Catholic Church would shelter those who are active in cooperative work between the Christian bodies, and whether Catholics would be willing to cooperate with their separated brethren in such fields as the missions, ethics and public life.

We learn from the *Examiner* of Bombay, July 11, that Cardinal Cento presided at an "agape"—a banquet of fraternal love—held in Rome for Catholics, Protestants and Eastern schismatics meeting to promote church unity. The event was sponsored by the Pilgrims of Christian Unity, one of three organizations which took part in the Pentecostal novena for unity at St. Peter's. The speakers all emphasized the need for charity in the work for unity.

Cardinal Cento spoke of a visit to England during which he learned of increasing devotion to our Lady of Fatima among Anglicans. The Rev. Donald Reh, a canon of the Church of England, referred to his audience with the Pope, and told of hopes cherished by Anglicans for the canonization of Henry VI, last Lancastrian King of England. Archimandrite Madesto, Orthodox chaplain of the Greek embassy in Rome, urged the need for devotion to the Holy Spirit among those interested in church unity.

Late in August, reports that an agreement had been made to hold a top-level theological conference with Greek Orthodox leaders next year were flatly denied by Eugenio Cardinal Tisserant. However, it was officially conceded that lower-level talks between theologians of the two churches might be possible.

Two Catholic priests, Father Jean Dumont of France and Father J. G. M. Willibrants of Holland, have attended meetings of the World Council of Churches for the past several years. Cardinal Tisserant emphasized that they have attended these meetings in a personal capacity and had no status to represent the Church officially. The reports of the top-level theological conference were said to have originated, with Fathers Dumont and Willibrants.

Denials of the reported agreement were also issued by various leaders of the Greek Orthodox Church. One official issued a statement which read as follows: "We have been very surprised by several mistaken interpretations and gross exaggerations which have appeared in the press concerning a friendly conversation between Orthodox members and the 'guests' of the Roman Catholic Church attending the World Council meeting.

Bishop Iakovos, of the Greek Orthodox Church, stressed the fact that no invitation for a high-level theological conference could be considered seriously by his Church unless it was issued in the name of Pope John XXIII.

School Discipline

AMONG THE RESOLUTIONS adopted at the 43rd convention of the American Federation of Teachers in Minneapolis during the month of August was one on discipline, which urged that state laws should give classroom teachers "reasonable freedom" to control discipline. The resolution further stated that the Federation should help its local unions oppose state laws that prohibit teachers from using some form of force in maintaining discipline.

The resolution on discipline evoked lively discussion. A delegate named James Doherty said that in Boston he and his colleagues "believe in the use of the psychology book—as long as it is applied low enough, hard enough and often enough."

Birth Control

IT IS IN THE EAST, WHERE several nations are confronted with so-called population problems, that birth control propaganda is being most widely disseminated today. According to the *Sunday Examiner* of Hong Kong, July 17, the Most Rev. Joseph Kuo, Archbishop of Taipei, Formosa, found it necessary to issue a pastoral letter on the subject of birth control, which was not only read publicly in all churches of the Archdiocese but was later distributed in printed copies among the faithful.

In his letter, the Archbishop deplored the increase of propaganda favoring birth control in newspapers and periodicals. The purpose of his pastoral was to prevent Catholics from being influenced by such propaganda and, by clearly enunciating the Catholic teaching, to save them from falling into errors of artificial birth prevention and other practices perverting the ends of marriage.

In May the Archbishop of Taipei spoke forcefully against artificial birth prevention at a forum on birth control sponsored by the Junior Chamber of Commerce of that city. Missionaries on Formosa have welcomed the Archbishop's strong stand very warmly, especially in view of the fact that the Catholics of the Island, being mostly converts of the last ten years, need the help of an authoritative and clear directive on so urgent a matter.

The Indian Institute of Social Order, in the July issue of *Social Action*, its official organ, comments extensively on the Sixth International Conference on Planned Parenthood held in Delhi

last February, a report of which was given in the April issue of *SJR* (p. 21). According to *Social Action*, it is only too evident that family planning is gaining ground in India. The movement has very strong support among the educated classes and is beginning to take hold among other classes. There does not seem to be any serious reason for doubting that the movement will spread in almost the same manner in India as it has done in other countries. The article goes on to state:

While the moral argument is the strongest condemnation of contraceptive practices, it has not a great appeal to non-Catholics who usually consider the argument as good for Catholics only. But arguments from effects should, and usually do, have greater influence. In reference to some of the suggestions made at the Family Planning Conference, it can be asked how many parents want their young daughters to become propagandists for family planning and to receive sex instruction at school or college. Since Japan has been cited as an example, how many in this country (India) know of the deplorable effects brought about by widespread family planning propaganda to reduce population growth?

"Contraceptives fail, the child is unwanted—otherwise contraceptives would not have been used—and recourse is had to abortion. Tatsuo Honda and Joshio Koya, two Japanese experts, have shown how abortion is six times more common among those who employ contraception than among those who do not. Since the Japanese law allows abortion for medical, economic and social reasons, there has been an enormous increase in the number of abortions: by 1953, the total number of reported induced abortions was 1,068,066; it is estimated that, with unreported cases, the total is close to two million—more than the number of live births!"

Aid to Blind in Poor Countries

AN INTERNATIONAL campaign for aid to the blind was opened at the United Nations headquarters on May 20. It is called the Helen Keller World Crusade in honor of the American blind and deaf woman whose work had been the rehabilitation of the sightless. Its plan to raise \$1,250,000 in the United States to strengthen assistance programs for the blind overseas, particularly in the underdeveloped countries. Though the meeting for this project was held in a United Nations conference room, the crusade is not a UN project.

Miss Keller, who will be eighty years old in June, 1960, was absent from the meeting because of illness. Nevertheless, she sent a message which was read by Katherine Cornell, the actress. The message hailed the opening of the new campaign as "a wonderful experience for me."

HISTORICAL STUDIES AND NOTES

THE SPAUNHORST CASE, 1899-1902

HENRY J. SPAUNHORST (1829-1907) was without doubt the greatest lay leader the Catholic Central Verein had during the first half-century of its glorious history. At the general (national) convention in 1891, he was re-elected to the presidency of the organization for the eighteenth consecutive time. He declined the office on this occasion, declaring that it was his wish to step aside in favor of a younger man. Thereupon he was elected honorary president for life.

Mr. Spaunhorst's contributions to the Central Verein and to Catholic life in the United States were many. Among his accomplishments of note was the Widows' and Orphans' Fund founded by him within the C.V. in 1881, during his long tenure as president. Established on the same principle of mutual self help as were the old benevolent societies, this Fund was intended to provide economic relief to surviving dependents of deceased Verein members in the form of life insurance. The older benevolent societies placed the emphasis on aid during illness, with limited death benefits.

Most of the burden entailed in managing the Widows' and Orphans' Fund fell to the willing hands of Henry Spaunhorst. For nineteen years he was one of the Trustees and the Fund's secretary, receiving a small salary for his services. The annual audit of the Fund's books in 1899 revealed a deficit of \$13,766.86. Rev. Joseph J. Wahlen, M.S.F., writing in *Central-Blatt* and *Social Justice*, February, 1930, (p. 356), attributes the shortage to the inefficiency of Mr. Spaunhorst's son whom he had employed as assistant secretary, and to "inadequacies of the system of accounting" employed.

The shortage was truly unfortunate, especially for a man of unquestioned integrity and honor, such as Henry Spaunhorst undoubtedly was. It was unfortunate also for the Central Verein, the conduct of some of whose members toward Spaunhorst reflected something less than the true Christian spirit. This unfortunate episode is treated in the accompanying article, whose author is presently engaged in a painstaking documentary study of the Central Verein's history. We are extremely happy for this opportunity to bolster history's

complete vindication of the good name of a truly great Catholic lay leader. (V.T.S.)

* * *

In 1899, a deficit of \$13,766.86 was discovered in the accounts of the Central Verein's Widows' and Orphans' Fund kept by Mr. Henry J. Spaunhorst. This shortage had accumulated during the six years, 1893 to 1899. On January 15, 1900, the Executive Board of the CV, comprising twelve men, decided unanimously that Mr. Spaunhorst be ordered personally to supply the missing funds. This Mr. Spaunhorst refused to do. Thereupon the Board ordered the case to be prosecuted in court (C. V. Convention *Proceedings*, 1900, pp. 170-173). A subsequent meeting of delegates in September, 1900, approved this step and authorized the newly elected Board to prosecute the case in court. (*Proceedings* 1900, p. 177)

According to the teaching of Catholic moral theology, restitution can be demanded only in cases where the person responsible committed a mortal sin and was guilty of grave negligence. (St. Alphonsus, *Lib. IV, tract 5*, nn. 548-550) This teaching applies to breaking contracts and bookkeeping. (St. Alphonsus, nn. 554, 555) Accordingly, Mr. Spaunhorst was not obliged in conscience to pay the deficit. The action of the Executive Board and the general meeting, ordering Mr. Spaunhorst to pay the deficit, virtually branded him a criminal and an embezzler. The Board and the delegates could not legally force Mr. Spaunhorst to make restitution. They thus arrogated authority which they did not possess: only a judge holds such authority in civil law. As events turned out, the civil judge did not feel justified in ordering Mr. Spaunhorst to make restitution.

Another act of injustice was committed against Mr. Spaunhorst by the Board and the delegates. According to the teaching of Catholic theology, all those who effectively contribute to an act of injustice are also bound to restitution. Six auditing committees approved the faulty bookkeeping. Spaunhorst was obliged to exercise only ordinary care in keeping his books to avoid mistakes. The auditing committee members on the other hand,

were supposed to take extraordinary care and were, therefore, accessory to the faulty bookkeeping of Mr. Spaunhorst by not protesting the inaccuracy of his accounts. This is the teaching of St. Alphonsus (n.566). More than thirty men served on the different auditing committees. They all declared that they had examined Spaunhorst's accounts carefully and found them "in order." The meetings of delegates accepted these reports unanimously without the least protest. In 1897, a special committee was sent to St. Louis, Mo., to examine the books in Spaunhorst's office. This committee found "them in perfect order, extending a special vote of thanks to him for his good services." (*Proceedings* of 1897, p. 90) Mr. Spaunhorst, when told of the deficit, referred to this committee and stated emphatically that his books were then in perfect order. (*Proceedings* of 1899, p. 69)

The Board and the delegates of the Widows' and Orphans' Fund could not in justice sue Mr. Spaunhorst without also suing the thirty and more committeemen who had approved the faulty reports and thereby made the deficit actual. If Spaunhorst were held to indemnity, the auditing men would also be obliged to pay a part of it. Mr. Diehl, one of a special committee appointed in 1897, pleaded not guilty, saying: "The auditing was not so easy; it took weeks before the special auditor could detect the mistakes. We said that the business could not have been placed in better hands in view of previous experience. In 1893, the committee also had praised Spaunhorst's bookkeeping. Do not exaggerate our guilt." (*Proceedings* of 1900, p. 69)

There was also a constitutional point to be considered. In 1901 a minority challenged the right of the Central Verein to prosecute the Spaunhorst case; they argued that a subsequent convention has no right to upset the resolution of a previous convention. (*Proceedings* of 1901, p. 27) Two years earlier, Mr. Spaunhorst had invoked the same principle in another case: restriction of term of office. He said: "You cannot bind a future generation. When they meet, it will be a different corporation, not the same." (*Proceedings* of 1899, pp. 74-75)

Mr. Michael F. Girtten, a lawyer and later president of the Central Verein, re-stated the same principle, saying: "Five years ago different delegates took action. What they did was right, but it is not right that their action still binds us to-

day." (*Proceedings* of 1899, p. 73) Accordingly, it was unjust to re-audit the records of former conventions. If the conventions of 1893 and later, erred in approving faulty records, those reports stand and the conventions in question must assume the blame.

According to the teaching of St. Alphonsus (n.556), a person is bound to restore the property of other people to the extent that he still possesses it. However, the property which is dissipated through mistakes and in good faith, is lost to the rightful owner and cannot be reclaimed. In the Spaunhorst case nothing of the missing funds was found in his hands. He did not profit from property belonging to the Widows' and Orphans' Fund. Thus no restitution could be demanded of him. The loss had to be sustained by the Fund.

The Spaunhorst case was pending in court for a long time. In September, 1901, President Goner announced in the General Convention that "the case was prosecuted, all the proofs pro and con had been turned in, and the court will pass judgement in October." (*Proceedings*, 1900, 1. 23) However, the court did not decide the case which was settled by compromise. In the executive meeting of December 12, 1901, it was decided to demand payment of \$2,000 in addition to the expenses caused by the litigation. (*Proceedings* of 1902, p. 153) If the court ordered such a settlement, Spaunhorst would have been bound in legal justice to pay the sum by order of the court. If, however, the court suggested a settlement by compromise, Mr. Spaunhorst paid that sum as a free gift in charity. This was probably the case.

The opinion of the court cleared Spaunhorst of the stigma of embezzlement and ascribed the loss to faulty bookkeeping.

We may consider the suit against Spaunhorst an injustice done to him by the Central Verein from beginning to end. What is known as right by prescription places holders of other people's property in rightful possession, if the holder has used the property in good faith for a notable period of time. In the same way, by prescription, a person may be exonerated of an obligation, provided he had acted in good faith. Thus Noldin teaches (*de Praeceptis* n. 407) that if an owner neglects to collect rent from his tenant for three or four consecutive years, the tenant is freed of his obligation to pay the rent. "You cannot say," he writes,

that this is not just, because it makes owners more diligent in collecting their rent." According to this teaching, Mr. Spaunhorst was absolved in 1899 of payment of the deficit of the years 1897, 1898 and 1899, even had he been guilty of grave neglect in bookkeeping.

Actually Mr. Spaunhorst was absolved of all obligations for the six years in question. The approval of his reports at the annual conventions obviated all future claims against him. All the reports were accepted as finished business. The constitution of the CV did not provide for any re-checking of former accounts. Thus not only the annual conventions but also the constitution accepted the reports as standing in law. So we may believe that the \$2,607.35 paid by Spaunhorst was in truth a gift, and in the mind of the three or four delegates who challenged the right of the Central Verein in 1901 to sue him, we may even consider it a mild extortion.

This is an evaluation of the Spaunhorst case in the light of commutative justice, where both contestants were placed on equal footing in seeking justice in a conflict of rights. Yet another kind of justice, social justice, was also involved and was violated by the procedure of the Central Verein.

In every society men are found who deserve honor and distinction as a reward for services rendered to the society. The society is bound to discharge its obligation by paying a just remuneration as a debt in social justice. Henry Spaunhorst had served the Central Verein for seventeen years. There was no other man who contributed to the prestige of the organization to the extent he had. He was a trustworthy man and saved the central Verein from many a pitfall. When the delegates clamored for the adoption of a life insurance plan in the Central Verein, Spaunhorst sensed a danger and vigorously opposed the measure. He ultimately did establish an assessment society on a sound basis and was sure of its success. Poor men who could not pay the rates of other insurance societies found in Spaunhorst's institution the needed assistance. Older men, who in the existing insurance societies could not obtain reimbursement before twenty years' payment, were eligible to receive half of their payments after a few years, according to Spaunhorst's plan.

That the CV insurance floundered after eighteen years is not the fault of Mr. Spaunhorst. If the younger members of the Central Verein would

have listened to his pleadings, the assessment society would have developed into a most glorious work of welfare.

Spaunhorst devoted his energy to pushing this work. He loved the Widows' and Orphans' Fund and acted as its secretary more from motives of love than for personal gain. On May 3, 1899, a special committee of the CV reported that "the business administration and financial transactions could not have been committed to better hands" (*Proceedings* of 1899, p. 128) Unfortunately, when deficits were discovered, Spaunhorst's services were terminated and he was made the butt of many accusations. When in 1900 the rumor was spread that the Spaunhorst case was not pressed, certain delegates were instructed to push the case and not allow it to be dropped. A sense of social justice which demands that exceptional merit deserves exceptional consideration found no expression in this clamoring for commutative justice.

When Spaunhorst was first told about the deficit on January 15, 1900, he stated: "I do not owe anything to the Widows' and Orphans' Fund, but the latter owes me." (*Proceedings* of 1900, p. 170) This statement was certainly correct, especially on the grounds of social justice which evaluates things in terms of service and not only in dollars and cents.

On May 3, 1899, a special committee came to Spaunhorst's office, found no error in his accounts, and praised him for his good services. President Mueller later remarked: "The men of this committee were no experts. Yet they had good sense and could know whether the books were in order or not." Naturally, Mr. Spaunhorst was keenly hurt in the matter. He stated later in a convention: "I am under a \$10,000 bond. The special committee did not find any fault. Nevertheless, you defame me. That is not fair. That is not the way for Catholics to act." A delegate named Schreiner added: "All this quarreling and dissatisfaction will cause nothing but harm to the Widows' and Orphans' Fund. Now you cast suspicion on a man who proved himself to be as good as gold." (*Proceedings* of 1899, pp. 127-129)

These squabbles proved derogatory to the good name of a man who some time before had been proclaimed the "mainstay" of the Fund and rightly so. In the convention of 1894 a delegate named Miller remarked: "The report shows that every

member pays about sixty-two cents for office expenses. Where will you find a secretary who could conduct the business for less? The secretary is the mainstay of the Widows' and Orphans' Fund, and in the event we lose him, there is danger that the whole thing will collapse." (*Proceedings* of 1894, p. 96)

So, after all, what Mr. Spaunhorst had contributed in terms of service could not readily be estimated in dollars and cents. At any rate, these services outbalanced by far the damage done by the comparatively small deficit of \$13,000. Yet all these services were completely ignored in adjusting the settlement. In pressing the claims of commutative justice, the demands of social justice were ignored: *summum jus, summa injuria*, i.e., seeking utmost justice causes utmost injustice.

This unfortunate episode should not blind us to the tremendous amount of relief dispensed by the insurance plan which was the creation of Mr. Spaunhorst. During twenty-four and one-half years—from April, 1882, to September, 1906, the Widows' and Orphans' Fund paid out in benefits

of \$1,270,281.90. According to our 1950 dollar, this would amount to \$3,721,953.47. That money was contributed by a comparatively small group of men forming what was never more than one-eighth of the membership of the Central Verein. In terms of dollars and cents the Fund represents the greatest charitable work devised and maintained by the Central Verein for the benefit of its members. If the young members had followed the exhortation of their great leader, the Fund would have developed into a welfare work of prime importance. As it was, young men often took policies with insurance companies. When some of these collapsed, they calmly took their losses as a matter of course. That such a noble character like Mr. Henry Spaunhorst had to suffer bitter disappointment and injustice is greatly to be deplored. Surely the honor and prestige of the Central Verein would have been better served had Mr. Fehlig never dug up the deficit, and had the litigation caused thereby been averted.

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St. Michael's Church Tower Clock, Pittsburgh, Pa., 1866

THE FOLLOWING ANNOUNCEMENT appeared in *Der Freiheits-Freund*, Pittsburgh, *Mittwoch*, April 18, 1866, p. 4:

"The undersigned feels constrained to notify his honorable neighbors of the reasons for the delay in the erection of the tower clock on St. Michael's Church, Pittsburgh. The delay of the execution of the undertaking and the breaking of the promise was due neither to his nor anybody else's fault; it was occasioned by unforeseen obstacles. These obstructions originated chiefly from the disproportion of the construction of the tower in regard to the placing of the works of the clock, and also to the dial-train which was to be regulated so that the clock would point the hours on all four sides of the tower. Despite the fact that the plan of the undersigned to install gas-lights was to be dropped owing to the obstacles just mentioned, and would have also been made nugatory in most favorable conditions by the smoke and steam emitted by the glass factories below the church, the placing of the tower clock will nevertheless be resumed forthwith as soon as milder weather allows work on the tower. The

plan of the pastor will thereby be realized, at least in essentials, namely, to erect a good and reliable tower clock for the benefit of the community and to keep it in good order."

P. Vincentius, Ord. Pass.

The clock mentioned above was imported from France and cost about \$500. Father Vincent Nagler, a Passionist Father, was born in Wuerttemberg, Germany, in 1829. In 1856 he came to America. In December, 1857, he entered the Congregation of Passionists in Pittsburgh, Pa., and was ordained there about the year 1860. On March 1, 1863, he was appointed pastor of the German St. Michael's Church, Southside, Pittsburgh, and remained in this office till October, 1866. He went to West Hoboken, N.J., and in 1872 left the Congregation and died June 15, 1874, as pastor of St. Mary's, Alton, Illinois.

(Ph. Birk, C.P., *Kurze Geschichte der St. Michael's-Gemeinde, Suedseite, Pittsburgh, Pa.*, Baltimore, Kreuzer, 1886, pp. 97-102. Reiter's *Schematismus der kath. deutschen Geistlichkeit in den Vereinigten Staaten Nord-Amerika's*, New York, 1869, does not list this German priest.)

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Book Reviews

Received for Review

- Dovring, Karin, *Road of Propaganda: The Semantics of Biased Communication*. Philosophical Library, New York. \$4.75.
- Fruth, Rev. Alban, O.S.B., *A Century of Missionary Work Among the Redlake Chippewa Indians*. St. Mary's Mission, Redlake, Minn. \$2.00.
- Sister Mary Laurecen, O.P., *One Nun to Another*. B. Herder Book Co., St. Louis. \$2.50.

Reviews

- Vine, Margaret Wilson, *An Introduction to Sociological Theory*. Longmans, Green and Co., N. Y. Pp. xvii + 350. \$4.50.

WHAT IS MAN'S RELATION to society? What is the organization of society? How can the individual be most effectively controlled? How can man control social change? The answers to these and many other questions vital to sociology are ably handled by Margaret Vine in her textbook, *An Introduction to Sociological Theory*. This text proposes to present the theories of the individual sociologist and the background from which his theories arose in answer to the problems of his times. The author stresses the importance of both the man and his times in order to comprehend sociological theories.

Entire chapters are devoted to the sociological theories of Auguste Comte, Lester Ward, William Sumner, Gabriel Tarde, Emile Durkheim, Charles Cooley, Edward Ross, Thorstein Veblen, Max Weber, William Thomas, Vilfredo Pareto, Pitirim Sorokin and Arnold Toynbee. The fact that Weber, Tarde, Durkheim and Pareto are included among the selected authors raises the current question as to whether or not so many European sociologists should be stressed in a text of this type.

The concluding chapter, dealing with American sociological theory, concentrates on the social theories of George Lundberg, Talcott Parsons and Robert Merton.

Margaret Vine brings to her immensely difficult task splendid qualifications in sociological theory and research. The text is characterized by depth of perspective and clarity achieved without "writing down" to the students who will profitably use it.

By insisting that sociologists use collections of facts within a framework of theory, the author helps to remove from sociology the previously well-deserved sobriquet of the "science of omnium gatherum."

The approach of the author is decidedly secular, and there are many viewpoints with which the reviewer cannot agree, e.g., her treatment of Sorokin hardly does justice to this eminent sociologist. Needless to say, there will be disagreements about inclusions, classifications and emphases. The reviewer, however, is happy to note that the author dismisses monistic theories as the social force behind society.

If a teacher of a course on sociological theory insists on using a textbook, we suggest that this book may suit

him better than most others. By concentrating on the sociological theories of seventeen outstanding scientists, the author avoids the grab-bag eclectic confusion common to other texts dealing with sociological theory.

The author concludes: "We are still a long way from a general system of sociological theory, but there has been progress. Today we have more agreement, fewer competing schools, and a greater attempt to intergrade theory with research and application."

With this summation the reviewer and his erudite teacher, N. S. Timasheff, heartily agree.

JOHN JOSEPH FORDE
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- Packard, Vance, *The Status Seekers*. David McKay Co., N. Y. 376 pages. \$4.50.

Much in the world which either to saint or philosopher makes no sense, becomes clear in *The Status Seekers*. Things have two values—a real and a status (prestige) value. The latter is what inspires the production of longer and longer cars even as available parking space continues to diminish. The periodic turnover in cars, furniture, even homes, is due not so much to need as to a desire to impress, to be accorded a higher social status.

If this striving for social respectability has phony underpinnings—not enough education or knowledge, uncouth manners and loud tastes, bad grammar and worse morals—it tends to be ludicrous. If, furthermore, this quest is made on borrowed money and time payments, it can be catastrophic. On the other hand, people may prove themselves worthy and capable of advancement in prestige by refining their tastes, speech, manners and morals, by saving money and by improving their economic skills. They might also make additional sacrifices in order to achieve a higher social standing in the community. After reading Packard's book, I feel that Catholics, rather than concerning themselves with discrimination, would do well to consider ways to improve their social status in their own local community. Even though pagan snobbery is a major ingredient in social respectability, the latter derives fundamentally from the moral virtues. Every priest, Bishop and Catholic teacher might well familiarize himself with the implications of *The Status Seekers*.

Society, writes Packard, falls into what he calls the genuine upper and semi-upper classes, and the three supporting classes of the limited-success middle, the semi-skilled workers, and the unskilled lowest class. These strata of "castes" also admit of vertical divisions to denote minority group differences. Accordingly, much space is given to Puerto Ricans, Poles, Negroes and especially Jews (who often have first-class money but only third-class status). Germans are either lumped together with immigrants and other foreign elements or are considered as assimilated: "being Anglo-Saxon

or Germanic" (p. 122) makes one eligible for the highest prestige type.

Religion, because it directly influences character and personality, is an important factor in creating status. Being a Catholic tends to give a person a status above the lowest and below the two highest classes. Episcopalians, Presbyterians, Quakers and Unitarians, in that order, are associated with the two top and middle classes. The status position of Catholics has a curious resemblance to that of the Baptists, who are rated nine per cent upper, twenty-five per cent middle, and sixty-six per cent lower. When Catholics, therefore, occasionally find themselves socially snubbed, the reason may be not so much their Catholicism as the fact that their general social-cultural level is nearer that of the Baptists than that of the Episcopalians. That Catholic level, or its reputed level, we must remember, includes Puerto Ricans, Sicilians, Mexicans, etc., whose average refinement is generally on a rather primitive level. As a matter of fact, only one Catholic in ten is an executive, whereas on the basis of population the proportion should be one in four or five.

Social status works somewhat inexorably, like the law of gravity, in shuffling people into "castes" according to ability and refinement. The two upper "castes" tend to be superior in "occupation, education, income source, dwelling area, types of home, and amount of income" (p. 247). They go in for education (the best schools), read books and prize art, speak and write fluently, show self-control in restraint of anger and use of liquor, etc. They have sales resistance; they can save today in order to buy tomorrow. When they commit sin, they tend to do so "discreetly."

Packard gently indicts America for not being democratic enough to have removed all class lines; in fact, he essays the contention that these lines are becoming more rigid as corporations become larger. Nevertheless, Packard's thesis to the contrary, we tend to feel that efficiency on a large scale requires a hierarchy of classes.

The correct social structure is not, as the Communists maintain, a classless society. The Christian and democratic concern in a corporate society is to prevent class lines from becoming rigid and artificial. As long as it remains possible for the better qualified to rise to a higher class and the unworthy to descend to the lower, we should consider status lines not only inevitable but even desirable. (We here allude to Macaulay's famous encomium of Catholic democracy in which a swineherd could become a priest and conceivably a pope!) We should, however, try to moderate the stiffness and formality between the several "castes." As individuals, we should emulate the virtues of the higher classes, irrespective of any public recognition or lack thereof. As Catholics, both individually and collectively, we should strive to raise our social and cultural level. By doing so, we enhance the prestige of the Church.

Packard's book, though written from a worldly viewpoint, does have a message which can be of profit to people of spiritual motivation, especially religious leaders.

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Thomas, John L., S.J., *The Family Clinic*. Newman Press, Westminster, Md. Pp. ix + 336. \$3.95.

The questions which Father Thomas has been answering in his syndicated newspaper column are here handily gathered together. The publishers have thereby gained the gratitude of many who had requested such a compilation, including parents, teachers, social workers and engaged couples.

Questions dealing with selection of a partner, engagement, happy marriage, parent-child relationships, and the family and society are succinctly and soundly answered in this volume. For example, in discussing overpopulation, the views of population experts are given and then the Church's position: not emphasis on mere family size, but deep concern about methods used in limiting population.

The difficult problem of the young man whose divorced wife has remarried is handled frankly but not optimistically: "This is no easy program (prayer, divine help, careful organization of life and contacts). Remember, the stakes are high—your own self-respect and peace of soul."

Vocation to the single life puzzles an unmarried woman who is advised to enrich her personality in some career as a substitute for marriage, find substitute means for the expression of affection, and avoid self-centeredness by a deepened understanding of the Mystical Body.

In all, about eighty topics are thus discussed, covering a wide variety of problems, such as steady dating, in-laws, sex instruction, mixed marriage, television, curfew for teenagers, premarital pregnancy, drinking, rhythm, subnormal children, family budget, and child discipline.

From this short discussion it may be evident that Father Thomas pulls no punches in either the selection of the questions or the frankness of the answers. Consequently, the book well fulfills the purposes for which it was written—to give expert counsel to the many Catholics who are perplexed over family problems.

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Cohen, Bernard L., *Introduction to the New Economics*. Philosophical Library, New York. 176 pp. \$3.75.

An "extensive reformation" must be undergone by economics if it is to gain entry among the sciences, and if it is to serve as an instrument towards a fuller understanding of man's duty to the community and to the state. This is the core of the unorthodox study by a Montreal lawyer and businessman, carrying the adjective "new" in its title. But what is "new" that can be offered to animate future generations in place of "pre-fabricated" ideas that tend to weaken the energy of the free world? Instead of a magic formula, the author attempts to offer an "improved knowledge

of the man-made world and a better grasp of the business conducted therein."

To achieve this objective, in discarding the "pedantic" concepts of the traditional "schools," the book repudiates such "shibboleths" as theory of value, industrial revolution, dialectical materialism and capitalism. By way of replacement, for the proper orientation of the student of economics, the ready acceptance of the following axioms is recommended as an essential prerequisite: The study of economics must have its roots in the "contemplation" of nature; economics ought first to be directed to the service of one's own country, and only in decreasing measure to the service of the world as a whole; it is not for the economist to compete with social reformers in propounding cures for the alleged evils of the social order, but rather to preserve an enlightened scepticism towards all radical proposals; the position of economics within the hierarchy of the sciences should be made clear by affiliating it with the applied sciences, since these collectively form what is usually referred to as "the economic order."

For the comprehension of the entire economic order, a thorough knowledge of one's own chosen trade or occupation will provide the necessary starting point. This knowledge of the material order of things is the foundation stone, with all moral judgements suspended for the nonce. To be reserved for a second plane are the human and social problems which are concomitant with this mechanism.

With the adoption of the "cellular theory" from the biological sciences, the most immediate interest, from the author's point of view, is the extensive network of organizations encompassing the entire world, and devoted to the active furtherance of mankind's physical and spiritual requirements. In this mechanical and technical, unified concept of the entire apparatus of industry, commerce, banking and transportation—regardless of their specialized function, geographical location, or stage of evolution—ought to be viewed primarily as a multitude of indifferenced units, designated by the author as "cells." A cell is thus the equivalent of an individual farm, factory, warehouse, shop, mine, mill, hotel, theatre, or power plant. The aptness of such taking-over of a biological concept seems to the author as justified by the fact that nature's method of building up the living organism from a multitude of diminutive units has its duplication in the artificial world of man's creation. Under the aspect of this cellular theory, government is an abstraction, being no more than a process of cooperation among the cells of the country as well as a process for insuring the existence of a certain group of cells, whose services are so essential that without them civilized people could not possibly live together in an ordered society.

The collectivity of cells, in restatement, constitutes that which may be termed the economic order. Yet, co-existence among the cells will not necessarily assume mutual interdependence nor indifference. The cells may be in a state of conflict with one another, such conflict varying in the degree of opposition. The germ of

this conflict within the cells antedates by many thousands of years either capitalism or state ownership.

The author deals with the "antithetical notions of an economic order coextensive with the entire world, and an economic order coextensive with a single sovereign state." None the less, the economic order presents itself under varying aspects, so that a number of contrasting uniformities can be noted. By examining the secondary attributes of the cells from a plurality of viewpoints, the author makes it clear that the functional attributes of the cells are basically the same under socialism as under capitalism; and that so-called "capitalism" is no more than a projection of an impersonal system of timeless and universal scope. Furthermore, the polarization of the economic order, on any of its levels or under any of its aspects, is obedient to no directive force, but is to be seen as an unconscious process.

In its elaboration of production, distribution, money, systems and ideologies on an historical as well as analytical basis, the book attempts to open an unconventional channel in the political thinking of future generations. In his endeavor, however, Mr. Cohen cannot help but indulge more or less in generalization without producing anything particularly new. In the concluding chapter of the book we may find some of the most subjective and original statements about the problems of an "imperfect world." The most explicit: "They who see in the science of economics an instrument for the creation of some new order that will correct the lives of all dwellers under the sun, are fated to be unsuccessful."

The scope of this review does not permit a full evaluation of such an "iconoclastic" work covering a very complex field. For the reasons already indicated, *Introduction to the New Economics* will probably be widely discussed. Surely, it presents food for thought. But I do not feel that the author has been very successful in reconciling the "old" and the "new," so that the reader is often faced with contradictory points of view. I was intrigued, however, with the author's own statement: "Never are the facts of life quite as simple as the theories which seem to embrace and to interpret these facts. Hence it must be acknowledged that between the theory of the cells and observed reality there is a degree of overlapping for which some adjustment is unavoidable."

The feeling of a possible oversimplification, the strong emphasis on a "naturalistic inception" and isolation seem to be the major weaknesses of the book. Moreover, this is not necessarily a book the layman could read with "ease and excitement." The content ranges from quite readable statements and historical descriptions to highly abstruse arguments and terminology. No review of the book would be complete without complimenting the author on his terse, lucid writing style. Mr. Cohen's book is perhaps not a "trail-blazing" work, but it is certainly controversial.

ANDREW IMRIK, D. POL., PH.D.
College of St. Joseph
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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Union should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

ANNUAL MESSAGE OF THE PRESIDENT

THE FOLLOWING MESSAGE was delivered to a joint session of delegates representing the Catholic Central Union, the National Catholic Women's Union and our Youth Section, who assembled in San Francisco for the annual conventions of their respective organizations:

Greetings: We are very grateful for the invitation extended to us by His Excellency, the Most Reverend John J. Mitty, Archbishop of San Francisco, and the members of our two host organizations, the German Catholic Federation of California and the State Branch of the National Catholic Women's Union, to hold our One-Hundred-Fourth Annual Convention in the beautiful city of Saint Francis. It is just ten years since we met in this historic and unique city on the shores of the Pacific Ocean, this being our third visit to this very hospitable city.

For several months local committees have been busily engaged in preparing for this convention under the joint chairmanship of two outstanding lay leaders: Mr. E. F. Kirchen and Mrs. Barbara Meiswinkel. To them and to all who have contributed to the success of this convention we wish to express our sincerest thanks and to commend them for a job well done.

Convention Motto: Since our last convention in Jefferson City, Missouri, in 1958, we have witnessed the passing from this life of our

beloved Sovereign Pontiff, Pope Pius XII, and the ascending to the Papal Throne of Pope John XXIII. An excerpt from the first Christmas message of Pope John has been used as the motto of this year's convention: "To take part in every defense of Christian principles, which are now and always the breastplate of true justice."

These words of our Holy Father must convince every sincere Catholic of the need for a militant attitude in meeting the many issues related to the attainment of true justice in our present confused society. To defend Christian principles which are our priceless heritage is a privilege and a responsibility. We should recognize this responsibility in all of our dealings with our fellowman.

Our Holy Father: Divine Providence has sent us a lovable and most charitable leader in our now gloriously reigning Sovereign Pontiff, Pope John XXIII, who has already demonstrated to the world, not only in word but also in deed, his charity towards his fellowman in personally visiting the sick and infirm, thus setting aside the papal traditions of several hundred years by traveling freely outside the confines of Vatican City. His announced intention to call an ecumenical council is further proof of his intense interest in those who have separated themselves from the Church of Rome.

Our Country: It is with deep regret that we note the growing tendency of our citizens to invoke the Fifth Amendment to our Constitution for the slightest reason. We cannot help but feel that many have had such recourse to evade the law and cover their guilt.

We also deplore the attacks that are being made on our law enforcement agencies, principally the Federal Bureau of Investigation which at all times has stood for the preservation of our Constitution and the rigid enforcement of our laws.

The Central Bureau: In recognition of the golden jubilee of the establishment of the Bureau, the Social Action Committee at Jefferson City last year decided to set up a program of microfilming some of the documents in the C.B. library. Many of these documents will be lost unless something is done to preserve them. I have appointed Dr. Nicholas Dietz to act as chairman of this project. We hope to have a report at this convention.

We were extremely fortunate in having the Right Reverend Monsignor Victor T. Suren as Director of the Central Bureau. He succeeded the illustrious Dr. F. P. Kenkel, K.S.G., K.S.H., and Laetare Medalist, who had sacrificed so much of his life to make the Bureau the outstanding institution it is today. Monsignor Suren was well qualified to step into the office of Director and has demonstrated on many occasions his complete understanding of the many problems that have come to him in this position. We wish to commend him and his staff of faithful and loyal assistants for the dedication of their lives to this all-important work and we pledge them our continued support.

Membership: Since the convention in Jefferson City last year, our membership chairman, Mr. Joseph A. Kraus, has endeavored through the State Branches to increase the number of local societies and the membership in the existing societies. The results of this campaign will be known when our State Branch presidents report at this convention. Texas has enrolled one new society and approximately 100 new members have joined local societies.

Chairman Richard Hemmerlein of the Social Action Membership Committee reports that his campaign is well under way and, if successful, it should assist our parent organization, the State Branches, the local societies and the Central Bureau. Let us get behind both of these campaigns as an increase in our membership is the most vital part of our program.

National Catholic Women's Union: For over forty years the Catholic Central Union has worked side by side with the members of the National Catholic Women's Union, assisting them in their organization and growth, and receiving in return the fruits of the boundless enthusiasm of the members of this highly efficient organization to the end that our Central Bureau receives thousands of articles, money and other things of value which enable the Bureau to carry on the work of Catholic Social Action.

We salute and congratulate the officers and members of the National Catholic Women's Union and especially its president, Mrs. A. R. Bachura, who has been so kind and cooperative in matters of mutual interest.

Our Youth: We wish to commend our Youth Section for the publication of *The Call*. The regular series, "A Trip to the Holy Land," by Rev. F. X. Weiser, S.J., is highly descriptive and educational for those of us who have never had the opportunity to visit the holy places described in the Bible. Father Weiser deserves much credit for these articles and merits the gratitude of the entire Youth Section.

Father Albert G. Henkes has been attending many meetings in Texas and at the recent state convention he conducted a lively youth rally, as is his custom each year.

We urge the youth to do all in their power to increase their membership, since their members will eventually guide the destinies of our two parent organizations.

In Memoriam: We record the passing from our midst since the last convention of some outstanding members of the American Hierarchy, the clergy and the laity who have supported our organization by word and deed. We feel certain they have received their eternal reward. We ask you to pray for the following departed: Most Rev. William T. Molloy, Bishop of Covington, Kentucky; Most Rev. Laurence J. FitzSimon, Bishop of Amarillo, Texas; Rt. Rev. Msgr. Henry P. Kunig, Brooklyn, N.Y.; Very Rev. Jacob Lenzen, Castrovilla, Texas; Rev. Albert Schreiber, O.S.B., Van Buren, Arkansas; Florian F. Stauder, St. Louis, Mo.; Alex Haag, Sr., Chicago, Ill.; George Ahr, Irvington, N. J.; Herman J. Lamers, St. Louis, Mo.; A. A. Gittinger, San Antonio, Texas.

May their souls and all the souls of the faithful departed through the mercy of God rest in peace.

Appreciation: I am deeply grateful to my fellow officers and all the members of the Catholic Central Union for their continued support and indulgence during the past year. I reiterate my grateful appreciation to the staff at the Central Bureau and in an especial manner to its Director, who has been so understanding and cooperative in all matters coming before us. To all I am grateful for their expressions of sympathy, Mass offerings and letters received in my recent bereavement.

On this the feast of the Finding of the Body of St. Stephen, I present my annual message, humbly asking the Holy Spirit to guide our deliberations during this 104th annual convention which I now officially declare to be in session.

Praised be Jesus, Mary and Joseph.

Respectfully submitted,

FRANK C. GITTINGER
President

San Francisco, Cal.
August 3, 1959

New Officers of the CCU

WHILE MOST OF THE incumbents were retained in office for the ensuing year, several changes were made at the San Francisco convention. Mr. Joseph J. Porta of Pittsburgh, who had served the CCU as recording secretary for approximately twenty years, found it necessary to tender his resignation because of the mounting demands made upon his time and energy in the office of the Catholic Knights of St. George. Mr. Porta is the Supreme Secretary of the Catholic Knights. Elected in Mr. Porta's place was Mr. Harvey J. Johnson of St. Louis, a member of the Central Bureau staff.

Mr. Joseph Matt of St. Paul, only surviving charter member of the CCU Committee on Social Action, tendered his resignation as chairman of this Committee. Mr. Matt's advanced years was a primary factor in this decision. His resignation was accepted with extreme regret by the Social Action Committee at the San Francisco convention. By unanimous vote Mr. Matt was elected Chairman Emeritus for life. As the new chairman of the Committee, the delegates elected Mr. Albert J. Sattler of New York, Honorary President of the CCU and former president of the National Council of Catholic Men. In accepting the office, Mr. Sattler noted that his predecessors in office were men of rare distinction.

Mr. Matt's retirement from the chairmanship in no way is to be construed as signifying his withdrawal from active participation in the activities of the Committee on Social Action. It is hoped that he will be able to attend our 1960 national convention in Little Rock. The officers and members of the CCU regard Mr. Matt's prudent counsel as one of the greatest assets of our organization.

Archbishop Cousins New Life Member of CCU

SHORTLY AFTER HIS installation as Archbishop of Milwaukee, the Most Rev. Wm. E. Cousins was approached by Mr. August Springob on behalf of the Catholic League of Wisconsin with the petition that His Excellency consent to become a Life Member of the Catholic Central Union. We are gratified to report that Mr. Springob received the consent of Archbishop Cousins. Accordingly, the Catholic League has sent the \$100.00 membership fee to the Central Bureau where the Archbishop's name will be placed on our Life Membership roll of honor.

The Catholic League of Wisconsin has made it a practice to enroll the Archbishop of Milwaukee as a Life Member in the CCU. Thus our organization was privileged to have among its membership the late Cardinal Stritch and Archbishop Kiley. Both are now enrolled on our In Memoriam list. Archbishop Albert G. Meyer of Chicago is a Life Member of the CCU by reason of his previous incumbency in Milwaukee.

"Come to Little Rock in 1960"

A FORMAL INVITATION TO hold their 1960 national conventions in Little Rock, Ark., was sent to the CCU and the NCWU by the Most Rev. Albert I. Fletcher, Bishop of Little Rock. The invitation was read to the delegates at the recent San Francisco convention by the presidents of our two Arkansas Branches, Joseph Spinnenweber and Mrs. Peter Walters. The Bishop's letter read:

"I take the opportunity afforded by this National Convention of your two great organizations to extend my most hearty and sincere welcome to your next annual Convention which is scheduled to be held in Little Rock.

"This will be the first time that your National Convention will be held in Arkansas. As Bishop of the Diocese of Little Rock which comprises the entire State of Arkansas, I join with the members of the Catholic Union and the Catholic Women's Union under my jurisdiction to express my gratitude for this opportunity to have the National Convention.

"In a missionary diocese like ours, I realize that the National Convention offers our membership not only an opportunity but a very great responsibility. I hope that we can measure up to both the opportunity and the responsibility by doing our part in making the National Conventions next year as successful and as outstanding as they have been in the past.

"We hope that a great number of delegates will be able to attend the Conventions in Little Rock next year and I ask that your prayers will supplement our efforts to prepare for the outstanding event."

The letter concluded with assurance that Arkansas Catholics will exert "wholehearted efforts" to make the 1960 convention a success.

After the invitation was read, each of the delegates attending the San Francisco convention was given a small sack of minerals, supplied by the Arkansas Division of Geology. Each mineral was identified on a tag which bore the legend: "Come to Little Rock in 1960."

Microfilming Project Committee

NEXT MONTH'S ISSUE of *SJR* will carry a detailed report of the microfilming project inaugurated at the 1958 convention in Jefferson City, Mo. The first step toward activating this project was the appointment by President Frank C. Gittinger of Dr. Nicholas Dietz Jr., of Omaha, as chairman. Dr. Dietz immediately set about to forming a committee of representative people from both the CCU and the NCWU. The following members of both organizations now constitute his Committee: Rev. Francis X. Weiser, S.J., of Mass.; Joseph Matt, K.S.G., of Minnesota; Albert J. Sattler of New York; Mrs. Mary Filser Lohr of New York; Mrs. Rose Rohman of Mo.; Richard F. Hemmerlein of N.Y.; B. N. Lies, M.D., of Kansas; John P. Pfeiffer of Texas; Daniel Winkelmann of Mo.; and Rt. Rev. Victor T. Suren of Central Bureau.

The microfilm project represents a joint effort of both national organizations.

Texas Branch Holds Memorable Convention

THE 61ST ANNUAL CONVENTION of the Catholic State League of Texas will hold a special place in the annals of this Branch of the Catholic Central Union, which has established an enviable record for its aggressive spirit in promoting the Catholic cause. One of the great assets of the Texas State League is its insurance section, known as the Catholic Life Insurance Union. This section, one of four which comprise the League, is undoubtedly the factor most responsible for the present vigorous state of the League itself. The retirement of three leading officers of the Insurance Union, announced at the 61st convention, offered a welcome occasion for a proper assessment of the importance of the Insurance Union.

This year's convention of our Texas Branch extended over four days, June 22-25. Significantly, each convention day was characterized by a theme denoting some of the principle objectives of the Texas League. Thus, Monday, June 22, was identified on the program as "Insurance Day;" Tuesday, as "Youth Day;" Wednesday, as "Catholic Day;" Thursday was fittingly entitled "The Finale." Texans are usually chided for their claim of having everything the largest. In many respects, the Texas Branch of the CCU is justified in making such claims. Its conventions are longest in duration of any State Branch, the number of registered delegates is the largest; significant projects of Catholic Social Action are the most numerous.

The hosts to the 61st convention were the priests and people of SS. Cyril and Methodius Parish in Shiner. The pastor, Rev. John J. Hanacek, deserves special recognition for his singular hospitality. Due to circumstances beyond the control of anyone, Father Hanacek and his parishioners had a minimum of time in which to make convention preparations. Nevertheless, the accommodations for the delegates and other arrangements left nothing to be desired.

The highlight of Insurance Day was the annual dinner for the officers and secretaries of local Branches of the Catholic Life Insurance Union in the spacious gymnasium in Shiner. On this occasion special tribute was paid to the three officers of the Insurance Union who had announced their retirement: Ben Schwegmann, Grand President; Felix Stehling, Grand Treasurer; and John P. Pfeiffer, Grand Secretary. This triumvirate had served the Life Insurance Union for twenty-five consecutive years. The special tribute paid to these gentlemen by the 59th convention of the State League in recognition of their distinguished service is noted in detail elsewhere in this issue of *SJR*. Suffice it to say at this juncture that the growth of the Life Insurance Union during the incumbency of the three retiring officers was nothing short of phenomenal. The gross assets, to cite one factor of growth, had increased from \$285,014.09 in 1934 to \$4,652,742.41.

The theme of the second day of the convention, Catholic Youth Day, was featured at a large rally in the evening, which filled the spacious gymnasium of the parish with adults and young people. After a re-

port of the activities of the Texas Youth Section was given by its president, Bernard Ripper, a most interesting address was given by Dolores Westphal, a student of the local Catholic high school, who amazed her audience with her ability as a public speaker. An address by Rev. Albert G. Henkes, spiritual director of the Youth Section, concluded the serious business of the evening. A social hour followed the rally.

The first business session of the Men's Section was held on Tuesday in mid-afternoon. Various reports revealed certain difficulties confronting the State League. It was noted particularly that local societies often suffered with a new pastor was assigned to a parish. Often enough he is unfamiliar with the Catholic State League and its objectives, and thus shows a reluctance to lend his support to the local affiliate. Several measures were proposed to meet this situation: an attractive leaflet outlining the history and objectives of the Catholic State League; another leaflet giving information on the League in question and answer form; a special committee of three priests to pay personal visits to pastors of parishes where difficulties were being encountered.

During the business sessions on Wednesday reports were given by presidents of six District Leagues which comprise the State organization. At 5:00 P.M. a joint session assembled in the large parish auditorium to hear various reports. At this juncture the newly elected officers of the various sections of the Catholic State League were announced and introduced. Only one new officer was elected in the Men's Section: Claude Marty of San Antonio, was chosen secretary. On the other hand, the elections brought many changes among the officers of the Life Insurance Union: Rev. Albert G. Henkes is the new spiritual adviser; John P. Pfeiffer, formerly Grand Secretary, was elected president; Felix Stehle, formerly Grand Treasurer, was elected vice president; Edward Dausin is the new Grand Secretary, and Ernest Herera was elected Grand Treasurer.

Other important business transacted at the joint session on Wednesday included the annual report of Milton Schmidtinsky, chairman of the Rural Life Committee, who presented various recommendations intended to safeguard the family-size farm.

The meeting then became a public form given over to a discussion of the sodality movement. Rev. Erwin Juraschek, archdiocesan director of sodalities in San Antonio, lectured spiritedly on his subject and answered various questions from the delegates. The convention voted favorably on the recommendation that all members of the Catholic State League become associate members of the Sodality of Mary.

The traditional Catholic Day program, attended by all the delegates, was given on Wednesday night. Prior to the two addresses, the Rural Life Committee made its awards to young people who distinguished themselves during the past year for outstanding contributions to rural effort in their various localities. A membership award was given to St. Joseph's Society of Muenster, which had recruited fifteen new members in the course of the year.

Two speakers graced the platform for the Catholic Day program. Mrs. Stephen Marturano, past president

of the Women's Section, spoke on the apostolate of the lay woman and her opportunities for spreading the Kingdom of God. The concluding address of the evening was given by Msgr. Victor T. Suren, director of the Central Bureau in St. Louis. A very receptive audience heard him discourse on "The Hour of the Christian Conscience."

As has been indicated, a very productive convention was brought to conclusion with the final meeting on Thursday morning. It was reported at this meeting that the number of delegates registered included 116 men, twenty-seven priests and one Bishop. The Hierarchy was represented by the Most Rev. Stephen A. Leven, Auxiliary Bishop of San Antonio, who celebrated the Solemn Pontifical Mass on Wednesday morning. Among the priests present were the spiritual director of the State League, Very Rev. Joseph A. Hildebrand, Rev. Peter J. Roebrocks, M.S.F., of Gonzales, and Rev. Joseph J. Wahlen, M.S.F. Father Roebrocks made significant contributions to the convention: he preached an eloquent sermon at the Solemn Pontifical Mass on the Christian family; he lectured on the same subject at the joint session on Tuesday afternoon, preparatory to the adoption of a special family life program by the State League. Father Wahlen, in his usual role of chairman of the Resolutions Committee, worked indefatigably. At the closing session on Thursday morning, he presented for adoption a series of well written resolutions on these subjects: Our Holy Father, Action Now—Our Last Chance?, Family Life Committees, The Refugee Year, School Tests, The Equal Rights Amendment, Christian Modesty, Obscene Literature and the Mail, and The Liturgy and Laity. Further reference to these resolutions will be made in subsequent issues of *SJR*.

The convention closed on a religious note with Benediction of the Most Blessed Sacrament.

Pennsylvania Convention Revives Interest

THE 66TH ANNUAL CONVENTION of the Pennsylvania Branch of the CCU, which was held in Nazareth, August 16-17, although attended by approximately only thirty delegates, achieved one notable result in that it revived interest in the state organization and its program. The delegates more than compensated for their small number by their enthusiasm.

One of the factors which lent prestige to the occasion was the attendance of several prominent personages, among whom were the Most Reverend Joseph Mary Yuen, exiled Bishop of Chumatién, Honan, China; Francis Albers, Supreme President of the Catholic Knights of St. George; and John Eibeck, Honorary President of the CCU and former Supreme President of the Catholic Knights. Bishop Yuen addressed the delegates at the joint opening session on Sunday morning. Speaking from bitter experience, he characterized Communism as a "contagious disease against nature and God." "Like any contagious disease," explained the Bishop, "it must be isolated." He urged the delegates to cultivate the highest ideals of Christian family life, to

pray for a strong faith, and to follow faithfully the inspired leadership of Pope John.

The opening joint session on Sunday morning also heard an address of welcome from the local pastor, Rev. Anthony Wortman, M.S.C. Greetings were also extended on behalf of the Mayor of Nazareth. State Senator Fred Rooney and State Representative Jome Pendergast spoke briefly, calling the attention of the delegates to a bill pending in the Pennsylvania Legislature on the dissemination of indecent literature. The bill, which had the endorsement of Archbishop O'Hara of Philadelphia, was the subject of a lengthy discussion at a business session later in the day.

The Pennsylvania Branch was represented at the national convention of the CCU in San Francisco by its president, John Nicklas. In his message to the convention, delivered at the Sunday morning joint session, Mr. Nicklas reported on the national convention. The last speaker on Sunday morning was Mrs. Catherine Higgins, president of the Pennsylvania Branch of the NCWU, which was meeting in its 43rd annual convention. Immediately after adjournment of the meeting the delegates and parishioners of Holy Family Church assembled in colorful procession which made its way through the streets of Nazareth to the spacious Holy Family Auditorium where a Solemn Mass was celebrated.

The celebrant of the Solemn Mass was the Rev. Wm. Koenig of Philadelphia, spiritual director of the Pennsylvania Branch. He was assisted by Rev. Joseph Ma and Rev. John Engler, who served as deacon and subdeacon respectively. The festive sermon was preached by Rt. Rev. Msgr. Victor T. Suren, director of the Central Bureau. Because of the intense heat and the excessive humidity, Msgr. Suren restricted his sermon to a five-minute exhortation for more intensified apostolic action. His message was deeply appreciated by all the delegates. Bishop Yuen graced the occasion by presiding at the Solemn Mass.

At the afternoon business session, which assembled shortly after dinner, a message from President Francis C. Gittinger of the CCU was read. Mr. Gittinger invited the participation and cooperation of the Pennsylvania societies in the microfilming project now underway at the Central Bureau. Upon the request of President Nicklas, Msgr. Suren explained the microfilm project in detail. He stated that there would be no solicitation of funds among the societies or members. However, he assured the delegates that unsolicited donations were most welcome. It is the intention of the CCU to seek financial assistance in this instance from one or more of the several thousand family funds in the United States. The microfilming project will be explained in detail in some future issue of *Social Justice Review*.

The discussion on the microfilming project concluded, President Nicklas introduced John Engler of Jim Thorpe, Pa., newly elected president of the Youth Section of the CCU. Young Mr. Engler spoke well and convincingly as he pleaded with the delegates to enlist the interest of their sons and daughters in the youth organization which he heads. He invited the delegates to correspond with him in the course of the year.

A good portion of the meeting was devoted to a discussion of the *Declaration of Principles* adopted by the

national organization at its convention in San Francisco. The discussion was led by Father Koenig. It was at this juncture that the delegates were asked to give their full support to the bill in the Pennsylvania Legislature, which would curtail the sale of obscene literature. After the meeting adjourned the delegates joined the parishioners of Holy Family in an old-time parish picnic on the church grounds.

During the business meeting on Monday morning the delegates voted to retire the Branch's banner which had become threadbare. According to John Eibeck who has been an active member of the Pennsylvania Branch for more than fifty years, the banner was made in Germany and was used for the first time about 1912. Msgr. Suren stated that the Central Bureau would accept the banner as an historic museum piece. Before the meeting adjourned, Father Wortman paid high tribute to the old Catholic Central Verein and its official organ, *Social Justice Review*. He explained that for the past several years he had lost contact with both the organization and its publication. His interest was revived during the convention. Father Wortman has again subscribed to *SJR*.

The officers of the Catholic Union of Pennsylvania are as follows: Rev. Wm. Koenig, spiritual director; John Nicklas, president; Frank X. Ehrlicher, vice president; Stephen Koller, second vice president; John Dipbold, secretary-treasurer; Clarence Schumacher, recording secretary.

Next year's convention of the Pennsylvania Branch will be held in Philadelphia.

Texas Life Ins. Union Gives Commemorative Chalice to Missions

THE CATHOLIC LIFE INSURANCE Union, a section of the Catholic State League of Texas, recently honored three of its officers who had served the organization faithfully for a period of twenty-five years. Those honored were Ben Schwegman, Supreme President; Felix Stehling, Supreme Treasurer, and John P. Pfeiffer, Supreme Secretary. To express the appreciation of all the members of the Life Insurance Union, a beautiful wrist watch was presented to these officers. The presentation was made at the convention of the Catholic State League at Shiner, in June.

In addition to honoring these officers with individual gifts, the Board of Directors of the Catholic Life Insurance Union decided to pay tribute to them in the form of a collective commemorative gift. Accordingly, a beautiful chalice, with the names of the three officers inscribed at the base, was presented to Messrs. Schwegman, Stehling and Pfeiffer by Rev. Albert G. Henkes, second vice president of the CCU and newly appointed spiritual adviser of the Catholic Life Insurance Union. In presenting the chalice, Father Henkes explained that it would be given to the Central Bureau for some deserving missionary. Needless to say, the three officers were highly pleased with this very proper gesture.

The chalice was formally presented to Msgr. Suren at the San Francisco national convention by Father

Henkes. After expressing his thanks to the Catholic State League, Msgr. Suren announced that the chalice would be sent to a deserving Franciscan missionary. It was only fitting that the Franciscan Fathers be considered in this instance inasmuch as they were hosts to the national convention in San Francisco in the person of Father Alfred Boeddeker, O.F.M., pastor of St. Boniface Church in that city. Father Boeddeker accepted the chalice and, after expressing his thanks, informed the delegates that he would present it to his Very Rev. Father Provincial.

On August 17, the very Rev. David Temple, O.F.M., Minister Provincial of the Franciscan Providence of St. Barbara, informed Msgr. Suren that the gift chalice would be sent to Father Erwin Schoenstein, O.F.M., who is laboring in the Philippine Islands. The selection of Father Erwin as the recipient of the chalice is a singularly happy one. He is a son of Mr. and Mrs. Louis Schoenstein of San Francisco, both of whom have been most active in our movement for many years. Mr. Schoenstein served very faithfully as secretary of the German Catholic Federation of California for over twenty years.

When informing Msgr. Suren of the disposition of the chalice, Father David Temple asked the director of the Central Bureau to relay to the Catholic State League of Texas and the Catholic Central Union "our sentiments of appreciation."

Youth Section Contributes to Microfilming Project

SHORTLY AFTER THE San Francisco national convention, the director of the Central Bureau received two checks of \$100.00 each from Miss Trudy Wollschlager, treasurer of the CCU-NCWU Youth Section. In her accompanying letter, Miss Wollschlager explained that one check was to help defray expenses incurred by the Central Bureau in publishing *The Call*, official organ of the Youth Section. The other check was designated as a contribution of our young people toward the Central Bureau's microfilming project.

The thoughtfulness of our young people in this instance is certainly worthy of the highest commendation. May their good example inspire their elders to a similar gesture.

The sending of religious articles to needy missions is only one of the many spiritual and corporal works of mercy engaged in by the Central Bureau. Evidence of how much this type of assistance is appreciated by missionaries can be gained from the following excerpt of a letter received from a missionary in Nellore District, India:

"I have received the parcel containing prayer books, missals and New Testaments. I distributed some of the prayer books among the Anglo-Indians of my parish, and some I sent to the seminarians who are studying for the priesthood. I have asked them to remember you and your Union in their prayers."

DECLARATION OF PRINCIPLES

Adopted by the 104th Convention of the
Catholic Central Union (Verein) of America
Conducted at San Francisco, Cal., July 31-Aug. 5, 1959

(Continued)

Discrimination Against Private Schools

Catholics, of course, realize that government funds for education necessarily imply, sooner or later, government control over and monopoly of education. That this is so may already be seen in the fact that the National Education Act, signed into law on September 2, 1958, clearly embodies within it a number of discriminatory features designed, intentionally or not, to undermine, if not ultimately destroy, the private and religious schools of America.

The National Defense Education Act, as analyzed some time ago in *Columbia* magazine, contains ten titles and is a very complicated piece of legislation. We shall touch upon only some parts which are clearly discriminatory.

The plain declaration of intent in Title I of the National Defense Education Act would seem to apply to *all* students and *all* teachers in the areas covered, thus making the Act's provisions equally accessible to every bona fide scholar or instructor who qualifies on performance grounds. Since students from independent colleges and teachers in private schools are expected to do all they can to meet national needs and secure the national defense, it would seem only fair that they be given the same aids as their confreres in public institutions. The fact is, however, that they are not so considered. Of the students who are granted loans under Title II of the Act, only those who become teachers in *public schools* get a cancellation of fifty per cent of their loans over five years of the ten-year-repayment period. The man or woman who goes to teach in private schools must repay his loan in full. Thus persons teaching in independent schools are penalized.

Title III gives outright grants to the States for the purchase of laboratory or other special equipment in public schools, but gives only loans to private schools. This is particularly unfair discrimination since public schools already have greater financial resources and, in many cases, larger and better equipped science classrooms and buildings than have private schools.

Title V also distinguishes between private and public schools by giving grants only to the public schools to assist them in establishing and maintaining "better guidance programs." Added emphasis on this discrimination—although in the case of devious "guidance" this may yet prove to be a blessing in disguise—is given by the denial of the \$75 weekly stipend to the private school teacher who attends a counselling institute, set up to improve secondary school guidance counsellors.

Title VI, in the section furnishing grants for foreign language teacher training, again affords \$75 weekly stipends only to persons who are preparing to teach in public schools.

Thus, all through the Act, despite its expressed intention to improve the education and training of *all* in certain areas for national defense, there is discrimination against all who are in private and independent schools. The implication is that the American people, as represented in Congress, apparently do not wish to help all students and teachers but merely those in public schools. The rest, apparently, are second-class citizens, though their taxes remain the same.

Now the Catholic Central Union, true to its longstanding position on Federal Aid to education, is hereby not pleading for direct Federal aid to church-related schools as such, nor has there been any "Catholic plot" to get such aid. The fact is, no one has asked that Catholic or other church-related institutions of learning be the recipients of public appropriations of this sort. All that has been asked and is now again being asked is that, if aid be given to individual students or teachers, this aid be given in such a way that anyone qualified, regardless of the school with which he may be affiliated, shall be eligible. The request is that American citizens be offered aid without reference to creed, color or sex. There is no question of Church and State involvement, except in the minds of certain fear-ridden bigots who, like Protestants and Other Americans United for Separation of Church and State, raise it where it does not exist. While piously disclaiming any discriminatory intent, they penalize all church-related school students and teachers and would make them second-class citizens who must pay full taxes and receive only partial benefits.

All Americans, regardless of race or creed, have or should have an equal stake in educational legislation. If any one group allows discrimination against the other, they only weaken their own moral position and damage the fabric of American society. It is high time that American Protestants repudiated POAU as their spokesman on this issue. Dr. F. Ernest Johnson, of the National Council of the Churches of Christ, may have pointed the way when he said: "I am contending that tax-paying parents who for conscience's sake, and in accord with the dictates of their religion, incur burdensome expense by sending their children to religious schools suffer a disadvantage which should disturb the conscience of the community. . . . When Protestants—and other non-Catholics—are ready to view the school problem with sympathy for the economic predicament of a Catholic family of slender means, Protestant concern for religious freedom will be more convincing."

Of the groups supporting discrimination against private, particularly church-related schools, foremost is public school officialdom itself, beginning with the National Educational Association and its network of interlocking subsidiary groups. Public school authorities at every level in all the States clamor for more funds and bigger appropriations, insisting that they still don't get enough. Any suggestion that aid be extended to the private schools is looked upon as a threat to their own continued existence on the level to which they have become accustomed.

Public school spokesmen usually maintain that the development of the schools has lagged behind the rest of the economy, that they are in desperate need of more classrooms, and that there is a grave shortage of

teachers due to low pay. These views are so universally advanced that it has become almost subversive to question them. Yet, they should be carefully scrutinized before we accept them as bona fide. Such a close scrutiny has, in fact, been given these statements, for example, by Roger Freeman, whose carefully documented findings were outlined in the Catholic Central Union's resolutions adopted last year at Jefferson City, Mo. Mr. Freeman has long been nationally known for his work in the fields of public finance, intergovernmental relations and education, and was prominently connected with the two presidential commissions which studied public school finance within the past twenty years. He was research director for the Education Committee of President Eisenhower's Commission on Intergovernmental Relations, and consultant on school finance on the White House staff in the Executive Office of the President, and was assistant to the Governor of the State of Washington for six years. We again urge our affiliated societies and individual members to study Mr. Freeman's book, *School Needs In The Decade Ahead*, published by the Institute for Social Science Research, 917-15th St. N.W., Washington, D.C., 1958, in order not to be misled by NEA propaganda regarding public school "shortages" of money and means.

The fact is that the claims of the public school authorities as to their present and future needs have been repeatedly and consistently exaggerated and therefore need to be challenged. Even if they were 100 per cent true, however, the public school people have no right to ignore the needs of those who teach the 5,000,000 or more private school children in America, all of whom would be a public tax burden today if church-related and other independent schools were to cease functioning. Surely it is not only unjust selfishness but false economy to discriminate against these institutions in the National Defense Education Act. What is needed, so long as Federal aid is now an established fact, is at the very least a thorough revision of the law so that it will be free of rank injustices, such as are outlined above, and at the same time will enable *all* schools to continue flourishing for *all* Americans in the years ahead.

Rights And Duties For All

Business Week, in a recent issue, thought it necessary and timely to publish an article on the wholesale theft of merchandise on the part of employees from the places of business where they work. This wave of dishonesty has reached such alarming proportions that it has become necessary, in many cases, to launch an investigation and apply a severe crackdown on the culprits.

A man who is working in a large plant or factory, where merchandise is turned out on a production-line basis, is frequently tempted by the thought that a few items will not be missed, if they are removed cleverly and at the proper intervals. In such cases, the conscience is conveniently put aside or placed in cold storage, and the Commandment of God which says "Thou shalt not steal," is applied only to large scale thieves, robbers and embezzlers.

If such people discovered that an amount equal to the value of the articles that they take home each week were taken from their pay envelopes (without any explanation), they would scream that the company was robbing them. They ask and receive all kinds of "fringe" benefits; but beyond these, they assume the right to rob their employers, whenever the opportunity presents itself.

There seems to be an innate tendency in fallen man to cheat. Time clocks are installed in factories, stores and offices, to assure the employer that his employees are putting in the time for which they are being paid. Even so, there are always some employees who like to come in late, leave early, or whittle something off their working time, whenever they can do so without detection.

Large stores employ a staff of house detectives who are on constant lookout for shoplifters, and who often-times trap hired workers trying to leave the store with "samples" without paying or even asking for them.

In like manner, there are American citizens who think it is smart to cheat public service corporations by tampering with gas or electric meters, or by slipping through the crowds during the rush hours without bothering to pay their bus fare.

"Thou shalt not steal" means just that. It includes the robber and the thief, the embezzler and the forger; it includes the dishonest businessman, who fleeces his unsuspecting customers and clients. It also includes the factory workers, the store employees, the shoplifters and all sundry dishonest people, who would like to excuse themselves, because they are not actually taking money, or because the victims of their sharp practice happen to be large corporations.

It is such important facts as these, however unpleasant they may be, that have to be more widely analyzed and discussed nowadays, particularly by Catholic sociologists and rank-and-file study club members whose inclination all too often is to gloss over or even completely ignore individual aberrations of this kind while concentrating almost exclusively on Labor's rights. For, as Pope Pius XII so aptly reminds us: "If men are to strive with all their might to build a temporal society where private initiative can flourish without fear, where the rights of the individual are freely respected, so that the aptitudes and abilities of each can find full expression, and where everyone can cling with heart and soul to the highest principles of morality and religion, they must first put their faith in spiritual values, confident that these will triumph over the forces of dissolution and discord."

The Catholic Central Union, which, as a matter of record, pioneered in defending and championing the just aspirations and rights of Labor, may be well advised at this juncture not merely to continue to remind the individual employer and employee of their mutual rights and responsibilities in their respective spheres, but, what is perhaps more important, must endeavor more and more to understand and consistently promulgate the Christian concept of work as such, as an indispensable and universal means Providentially designed to enable men to develop and bring to full fruition

their God-given capabilities and talents, to the end that they perfect themselves step by step during this earthly sojourn in the image and likeness of the Creator. What is needed, as the Rev. Rembert Sorg, O.S.B., so masterfully explains in his booklet, *The Mass For Labor Day*, is a return to the Christian theology of labor in its bearing both on spiritual and material issues. We must recognize, as Carlyle put it, that labor is life, that work is a Providentially devised opportunity and blessing rather than a curse. We must re-learn, as Christians, the value of poverty and oppression, the right use of riches, as means of spiritual and moral perfection. We must not concentrate invariably if not exclusively on the acquisition of ever greater wages, shorter hours, and material possessions beyond our actual need. After all, as Catholics and Christians, we ought to be fully aware, as Fr. Rembert reminds us, that "the goal of labor is not leisure to enjoy life," but rather "labor itself is life," and our life here below is but a prelude to eternal union with God or, if we prefer, eternal darkness for having worshipped false gods here below.

(To be continued)

NECROLOGY

F. X. Ehrlicher

AFTER ATTENDING THE recent convention of the Pennsylvania Branch of the CCU, Msgr. Suren paid a visit to Frank X. Ehrlicher in Sacred Heart Hospital, Allentown, where he was a patient. Mr. Ehrlicher's condition at that time warranted the hope that he would soon leave the hospital for a convalescent period at home. However, God's will decreed otherwise. On August 19, less than a week after Msgr. Suren's visit, Mr. Ehrlicher died. He was seventy-four years old.

For more than fifty years the deceased was very active in the Catholic Central Verein and its Pennsylvania Branch. He served as president of the Lehigh Valley District for several terms. His many contributions to the CCU were climaxed with his selection as general chairman of the 102nd convention which met in Allentown in 1957. Like many other CCU members in Pennsylvania, Mr. Ehrlicher was active in the Catholic Knights of St. George.

The deceased is survived by his wife and three sons, one of whom is the Rev. Gordian Ehrlicher of Boston. Funeral services were held at Sacred Heart Church, Allentown, where Mr. Ehrlicher was a parishioner for many years. (R.I.P.)

George P. Carlin's clear analysis of the "Neo-Malthusians" in the December issue of *SJR* has elicited favorable comment from many Catholic quarters. Various publications quoted the article, while *Rally*, a Catholic monthly published in Singapore, reproduced the entire article in its March issue.

Mr. Carlin's article is now available at the Central Bureau in pamphlet form.

Contributions to the CV Library

General Library

HON. FRANK M. KARSTEN, Washington, *Foreign Relations of the United States*, 1941, Vol. I, II, IV, Washington, 1956: *Agricultural Statistics 1958*, Washington, D.C., 1959.—HENRY B. DIELMANN, Texas, *Frankfurter Hefte*, Vol. IV, #1, 2, 3, 4; *Hochland*, Vol. 51, #2, 3, 4.

Acknowledgment of Monies and Gifts Received

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Previously reported: \$48.79; Mathias H. Weiden, N. Y., \$200; Mrs. Barbara Meiswinkel, Cal., \$200; Msgr. Leo G. Fink, Pa., \$39; N.C.W.U., B. Meiswinkel, Cal., \$1,200; Wm. A. Theisen, Wis., \$2; Alleghany Co. Dist. League, Pa., \$25; Youth Section, C.C.V.A. & N.C.W.U., Conn., \$100; Frank Spahitz, Pa., \$5; John Koslofkus, Cal., \$2; Rev. John G. Engler, Pa., \$2; August Springob, Wis., \$2; John A. Bell, Wis., \$2; Mrs. E. Myers, Tex., \$1; Total to and including September 8, 1959, \$1,828.79.

Chaplains' Aid

Previously reported: \$6.74; St. Francis de Sales Ben. Soc., Mo., \$3.25; Total to and including Sept. 8, 1959, \$9.99.

Catholic Missions

Previously reported: \$827.11; Loretto C. Woods, Mo., \$1; Mrs. C. Wissing, Cal., \$25; Mr. & Mrs. W. Mauske, Ill., \$25; Marian H. Dodson, Tex., \$10; Agnes B. Morrissey, N. Y., \$10; Mr. & Mrs. Alfred Rossetti, Mass., \$10; Sister M. Frederica, Wis., \$5; Thos. E. & Juanita J. Bayer, Mo., \$10; W. K. Ulman, Cal., \$25; Anthony J. Forauer, Ind., \$30; Anna M. Kelly, N. Y., \$2; Laura Gallas, Ill., \$5; Dorothy, Girasi, Cal., \$2; Mary & Clara Perkowski, N. Y., \$50; Raymond A. Fitzpatrick, Mass., \$10; Mrs. Grace Sykes, N. J., \$2; Miss Gabriella Quilliom, Mich., \$10; Mrs. Mary A. Hassler, N. J., \$10; John R. Andre, N. J., \$10; Mrs. N. E. Larson, Wis., \$10; Mrs. Henrietta Weingartner, Ill., \$25; Daniel P. Winkelmann, Mo., \$26; Mrs. Martin A. Greven, Ind., \$10; C. J. Furrer, Mo., \$10; St. Louis Co. Dist. League, Mo., \$15.75; Sister M. Florina, Cal., \$12; Mrs. Virginia Sivula, Mass., \$1; N. N. Brooklyn, N. Y., .50; A Friend of Rev. Fernando, .50; Mrs. Anthony Potoczny, Pa., \$10; Miss Agnes M. Ryan, N. Y., \$10; Sister Mary Adalbert, Italy, \$10; Dr. Richard D. Mudd, Mich., \$10; Loretto C. Woods, Mo., \$1; Catherine Crotty, Ill., \$10; A. Betschart, Mo., \$5; Earl J. Ruddy, Cal., \$10; Dolores Wieck, Ky., \$10; Mrs. Bernice Sloan, Ill., \$10; Mrs. Wm. Curoe, Iowa, \$1; Loretto C. Woods, Mo., \$2; Holy Name Soc. Union, N. J., \$13; Mrs. V. Roscher, Pa., \$10; Total to and including September 8, 1959, \$1,301.86.

Microfilming

Previously reported, \$11; Youth Section C.C.V.A. & C.W.U., Conn., \$100; Total to and including September 8, 1959, \$111.00.

St. Elizabeth Settlement

Previously reported, \$2,619.28; From children attending, \$1,574.74; United Fund, \$1,885.00; Total to and including September 8, 1959, \$6,079.02.